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The FOREIGN
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of NORTH AMERICA
THIRTY-SIXTH ANNUAL SESSION
1929

Mission Policies and Methods in China

Interpreting Missions to the Church at Home

Meeting Current Objections to Missions

The Need for Youth

Our Missionary Task in the Light of Jerusalem

The Missionary Message to the World

Christianity in West Africa

The Needs of Rural Populations

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THE THIRTY-SIXTH ANNUAL MEETING
of the
FOREIGN MISSIONS CONFERENCE
1929

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The Foreign Missions Conference of North America

1929

BEING THE REPORT OF THE THIRTY-SIXTH ANNUAL MEETING OF
THE CONFERENCE OF FOREIGN MISSION BOARDS IN
CANADA AND IN THE UNITED STATES, HELD
JANUARY 15-18, 1929, AT DETROIT

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INTRODUCTORY NOTE

The Foreign Missions Conference of North America held its 36th annual meeting in Detroit, January 14-18, 1929. There were 380 accredited representatives of 62 Mission Boards and Societies present. For the first time, the representatives of the Federation of Woman's Boards of Foreign Missions met with the Conference. The morning, afternoon, and evening sessions were held in Hotel Statler, as were also sectional meetings on Religious Education, Race Relations, Rural Life, Industry, and Home Cultivation. There were numerous breakfast, luncheon, and dinner meetings of various groups. Abundant opportunity was given for discussion from the floor.

The program was built around the findings of the Jerusalem Council, and was marked throughout with the conviction that the Christian church, while passing through a crisis, is facing perhaps the greatest opportunity in the history of missionary adventure. Again and again the challenge was sounded, and there was no note of pessimism as to the ability of the Christian message to meet the world's religious need.

The uniqueness, finality, and absoluteness of Christ was proclaimed by speaker after speaker. At the same time, it was boldly admitted that mistakes have been made, failures suffered, and at times the wrong motives stressed in mission work.

The missionary leaders present were their own severest critics, not because of a lack of faith in their cause, but because of their absolute confidence in its victorious outcome. The day was past, we were told, to attempt to build the missionary appeal on the badness of non-Christian religions. At the same time we were told these religions were bankrupt, possessing assets, but assets insufficient to meet their obligations. Christianity is the one solvent religion possessing resources sufficient to meet world needs.

The goal of missions, it was declared, is a Christian world. The church can think of nothing greater, it can be content with nothing less.

A dramatic moment occurred when the Conference stood with bowed heads and was led in prayer at the moment the President was signing the Kellogg Peace Pact in Washington.

The hospitality of the Detroit churches and their representatives was in evidence on every hand.

The effect of the Conference must be felt in a courageous facing, by the Mission Boards of North America, of present problems, and determined efforts to translate present world conditions into assets for Christ's kingdom.

The present and the immediate future of missionary administration should be helped in many significant ways by what transpired at the Detroit Conference. Certainly many of us felt we had learned much, and had our torch of missionary enthusiasm lighted afresh.

JAMES I. VANCE, *Chairman*

PROGRAM

Tuesday Afternoon, January 15

2:00—Opening of Conference.

Prayer Service—Bishop Thomas Nicholson.

2:20—Character and Purpose of Meeting—Dr. R. E. Diffendorfer, Chairman Committee on Arrangements.

2:30—Trends in Foreign Mission Giving—Mr. Charles H. Fahs.

3:10—Analysis of Changes Taking Place in the Attitudes of our Constituencies Toward Foreign Missions—Miss Gertrude Schultz.

3:30—Analysis of the College Situation—Dean T. W. Graham.

3:50—Discussion.

4:00—Meeting Current Objections to Foreign Missions—Rev. E. Stanley Jones.

Tuesday Evening

7:45—Meeting the Needs of Rural Populations—Mr. Y. C. James Yen.

Prayer Service—Dr. James I. Vance.

Wednesday Morning, January 16

9:00—The Christian Message—Dr. Robert E. Speer; Mrs. Thomas Nicholson; Dr. Halford E. Luccock.

Discussion in terms of the questions already circulated.

Prayer Service—Rev. Canon S. Gould.

Follow-up of Jerusalem Meeting in other countries—Rev. A. L. Warnshuis, D.D.

Wednesday Afternoon

2:00—Sectional Meetings:

1. Religious Education
2. Race Relations
3. Rural Life
4. Industry
5. Home Cultivation

Detailed program for each section.

Wednesday Evening

7:45—Africa—

Work Among African Women—Mrs. H. E. Goodman.

Report of the West Africa Conference—Rev. J. W. Holley, D.D.; Rev. Thomas S. Donohugh.

Prayer for Africa.

Moving Pictures of Africa—Rev. W. R. Wheeler.

Thursday Morning, January 17

9:00—1. Summary of Trends of Thinking as Revealed in the Conference Discussions—Dr. R. E. Diffendorfer.

2. Consideration of Ways to Meet the Situation as Revealed:

- a. In a more acute study of the various problems—Dr. K. S. Latourette.
- b. In definite cooperative tasks—Dr. P. H. J. Lerrigo.

Prayer Service—Miss Sarah S. Lyon.

Business—Report of the Committee of Reference and Counsel.

Report of the International Missionary Council.

Presentation of Budget.

Thursday Afternoon

1:30—Business—Missionary Research Library.

Consideration of Budget.

3:15—China Commission Report—Dr. K. S. Latourette, Chairman.

Correlation of Christian Higher Education in China—A ten minute report—Dr. E. W. Wallace.

Thursday Evening

7:45—Interpreting the New Attitude Toward Other Faiths—Dr. E. D. Soper.

Interpreting Missions to Young People—Mr. Stanley High.

Friday Morning, January 18

9:00—Business Committee Report.

Addresses by Christian Nationals from other lands: Rev. Bhaskarao Hivale, Miss Lucy Wang, Rev. E. Rateaver.

Closing Summary—Dr. James I. Vance.

Points To Be Emphasized in Our Presentation to the Home Church in View of Changes Abroad—Dr. James Endicott.

RECORDS .
of the
THIRTY-SIXTH ANNUAL MEETING

ORGANIZATION OF
THE THIRTY-SIXTH ANNUAL MEETING
1929

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MRS. J. FINLEY EGBERT W. SMITH
*Miss Kemp was unable to serve and her place was
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S. J. COREY E. W. RIGGS
MISS CARRIE KERSCHNER* MRS. H. R. STEELE
*Miss Kerschner was unable to serve and her place was
filled by Mrs. D. J. Fleming.

MINUTES OF THE THIRTY-SIXTH ANNUAL MEETING

The Thirty-sixth Annual Meeting of the Foreign Missions Conference of North America was held in the Hotel Statler, Detroit, Michigan, January 15 to 18, 1929. On invitation, the Federation of Woman's Boards of Foreign Missions met with the Conference.

The Chairman, Dr. James I. Vance, and the First Vice-Chairman, Miss Helen B. Calder, presided at the several sessions of the Conference. The music was in charge of Mr. and Mrs. Murray G. Brooks.

TUESDAY AFTERNOON, JANUARY 15

At two o'clock Dr. James I. Vance, Chairman, called the Conference to order.

The opening devotional service was conducted by Bishop Thomas Nicholson. After the singing of a hymn all united in repeating the Lord's Prayer. Bishop Nicholson stated that it was his pleasure to welcome this great Conference to Detroit in the words quoted by Paul, "How beautiful are the feet of him that bringeth glad tidings." The population of Detroit is growing very rapidly and the great problem is to keep the soul of the city dominant, and this Conference will be of help to that end. The Bishop read a number of passages from the message of the Jerusalem Conference and with them as commentaries passages from the Old and New Testaments. He stated that it is his earnest prayer for this Conference that it may have vitality and spiritual power. He concluded the service with prayer.

Chairman Vance stated that it is his hope that this spiritual note of Bishop Nicholson will abide with us through the Conference. He remarked that the attendance at the Conference is much larger than in the last annual Conference he attended. This is due in large part to the presence of members of the Federation of Woman's Boards of Foreign Missions.

1. *Business Committee.*—For the Committee of Reference and Counsel, Mr. Moss nominated as the Business Committee: Miss Sarah S. Lyon, Drs. S. J. Corey and E. W. Riggs, Mrs. H. R. Steele, Miss Carrie M. Kerschner, Rev. A. B. Parson and Bishop A. R. Clipinger. It was voted to confirm these nominations.

2. *Recording Secretary.*—The Committee of Reference and Counsel through Mr. Moss nominated as Recording Secretary Dr. William E. Lampe, who was elected by vote of the Conference.

3. *Program for the Annual Meeting.*—Dr. Ralph E. Diffendorfer, Chairman of the Committee on Arrangements, reported for the Committee. The significance of the Jerusalem Conference last spring was such that the program for this annual meeting of the Conference should be based upon it. The plan at Jerusalem was to face the issues squarely and through discussion agree upon some findings. It would have been easy to report the Jerusalem Conference, but building a program around the reports would have been of

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little value. It is the judgment of the Committee on Arrangements that the Jerusalem Conference itself should be reproduced; but even here there are limitations. The program of the Committee takes it for granted that all members of the Conference are familiar with the processes and findings of the Jerusalem Conference and on that assumption we are here to face the present and the future.

The method will be that used at Jerusalem; statements will be made to open up specific topics. There will be discussions by groups around at least some of these topics and at the plenary sessions the trends will be noted and results gathered up.

The Conference accepted the program which, as carried out during the sessions is given on page 2.

"Trends in Foreign Mission Giving" was the subject of an address by Mr. Charles H. Fahs. The Foreign Missions Conference through the Committee of Reference and Counsel, a year ago requested the Institute of Social and Religious Research to make a study of foreign mission giving, but final decision to make the survey was not reached until September 10, 1928. From that date Mr. Fahs has had charge of the study. Illustrating the address, he presented a series of illuminating and exceedingly interesting charts. At the conclusion of his address he said that decreasing per capita for benevolence, in the face of growing contributions for pastoral support, buildings and improvements and other local church expenses as well as for educational and philanthropic institutions, seem to be clearly demonstrable. The causes of this shifting of interest and attention and change of emphasis, while giving has increased, are not indicated by the figures but the charts do suggest that all who are connected with the missionary enterprise must search for the way out and in doing so should help each other.

In the discussion that followed Drs. W. P. Schell and F. S. Downs expressed the hope that the causes of change of emphasis in missionary giving should be studied and possibly some deductions and recommendations made. Dr. James Endicott called attention to the fact that the denominations studied and all of the charts presented by Mr. Fahs were American, but none of them from that large part of North America called Canada and he requested that a similar study be made of the giving of at least some of the churches of Canada.

"An Analysis of Changes Taking Place in the Attitudes of Our Constituencies Toward Foreign Missions" was the subject of an address by Miss Gertrude Schultz. She gave a searching analysis of the factors that have a bearing upon the attitude of the members of our churches toward foreign missions and indicated the large responsibility of missionary administrators in producing and maintaining the proper attitude of the people with whom we deal.

"An Analysis of the College Situation" was given in an address by Dean T. W. Graham of the Oberlin School of Theology. He gave

a number of facts showing the present-day attitude of students toward the missionary enterprise. There is a very decided falling off in the number of missionary candidates, although it is clear that there is a deep interest in religion and in certain phases of missions on the part of the students of today.

Dr. R. E. Diffendorfer, Chairman of the Committee on Arrangements, stated that in fairness to that Committee it should be said that in addition to the other addresses just given there is another side to the background,—“The Situation in Foreign Missions Itself,”—but the Committee felt that this would be brought out in the discussions.

Drs. J. P. McCallie and D. J. Fleming spoke briefly in the discussion.

Dr. E. Stanley Jones made the closing address of the afternoon on “Meeting Current Objections to Foreign Missions.” Dr. Jones took up a series of fourteen objections which were submitted to him recently and discussed them one by one. In his view the best way to meet objections is not to mention them, but to speak positively to what is actually in the mind of the objector.

After the address of Dr. Jones the session was concluded at 4:50 P.M. with the benediction by Rev. Canon S. Gould.

TUESDAY EVENING, JANUARY 15

The session was opened at 7:45 with the singing of the hymn “Jesus Shall Reign.” Prayer was offered by Bishop M. T. Maze.

4. *Committee on Nominations.*—Chairman Vance announced his appointment of the following Committee on Nominations: Dr. A. E. Armstrong, Mr. F. M. Potter, Dr. Egbert W. Smith, Mrs. John Finley, Dr. Henry Beets, Rev. B. Willis Beede, Miss Janet McKay, Miss Amelia Kemp and Dr. J. R. Edwards.

The address of the evening was made by Mr. Y. C. James Yen, General Director of the China National Association of the Mass Education Movement, on “Meeting the Needs of Rural Populations.” Mr. Yen, since the close of the World War, has been giving his life for the education and development of the rural population of China. Eighty percent of all of the Chinese are farmers and all missionary and other work for the welfare of China must take this fact into account.

A prayer service was conducted by the Chairman, Dr. James I. Vance. He read a portion of John’s Gospel and spoke of the mood or attitude we need in order to be of the largest and most efficient service to the Master’s cause. Dr. Vance led the Conference in prayer and pronounced the benediction. The session ended at 9:25 P.M.

WEDNESDAY MORNING, JANUARY 16

The members of the Conference assembled at 9:00 o’clock and were led in a devotional service by Rev. W. B. Olmstead. After the

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singing of a hymn, prayer was offered and all joined in repeating the Lord's Prayer.

The theme for the morning session was "The Christian Message" of the Jerusalem Conference.

The first address was made by Dr. Robert E. Speer, who spoke of the bearing of the Christian Message as drafted by the Jerusalem Conference upon our problem of the missionary interest, conviction and giving of the church at home.

Mrs. Thomas Nicholson, President of the Women's Missionary Society of the M. E. Church, spoke of the relation of women to the missionary situation and their contribution in the Jerusalem Conference.

Dr. Halford E. Luccock, Professor of Homiletics in the Yale Divinity School, emphasized certain sections of the message.

Following these three addresses there was an open discussion participated in by Rev. W. B. Olmstead, Rev. P. H. Richert, Dr. J. H. Franklin, Dr. J. H. Arnup, Mr. A. J. Brace, Dr. James I. Vance, Dr. Ralph E. Diffendorfer, Mrs. H. E. Goodman, Dr. L. B. Wolf, Rev. John R. Golden and Bishop Thomas Nicholson.

Mr. Richert moved that the Conference go on record as endorsing the views expressed by Dr. Speer. This was seconded and referred to the Business Committee.

Chairman Vance expressed a desire that each year the statistics of the missionary agencies of the world be compiled, and suggested that the Business Committee consider this matter.

The prayer service was conducted by Rev. Canon S. Gould, D.D. After the singing of the hymn, "How Firm a Foundation," Canon Gould read a number of Scripture passages having a bearing on the Jerusalem message and spoke of fellowship with Christ in suffering, in commission and in vindication. After the singing of the respective verses of "When I Survey the Wondrous Cross" Drs. C. H. Patton, W. T. Gunn and Egbert W. Smith offered prayer and Canon Gould closed with a prayer of consecration.

Dr. A. L. Warnshuis told of the steps being taken throughout the world in following up the Jerusalem meeting. The message and reports are being translated into many languages; the statements are reaching the responsible and thinking people of many countries; the theological seminaries of America are arranging a conference to discuss the Jerusalem meeting.

Prayer was offered and the benediction pronounced by Dr. Robert E. Speer. The session ended at 12:30 P.M.

WEDNESDAY AFTERNOON, JANUARY 16

The members of the Conference met at 2:00 o'clock in five Sectional Meetings at each of which one of the five following topics was discussed, Religious Education, Race Relations, Rural Life, Indus-

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try, Home Cultivation. A Chairman and a Secretary had been appointed for each of the five Sectional Meetings and a program had been carefully prepared for each one, providing that the greater part of the time should be used in open discussion. All of the Sectional Meetings were concluded at 5:00 o'clock.

WEDNESDAY EVENING, JANUARY 16

Miss Helen B. Calder, First Vice-Chairman of the Conference, presided at the evening session which began at 7:55 o'clock. After a period of silent prayer and the singing of a hymn, prayer was offered by Rev. C. A. Roane.

The evening was devoted to a consideration of missionary work in Africa. The first address was by Mrs. H. E. Goodman on "Work Among African Women." She spoke especially of work in the Belgian Congo. Following this address all joined in singing the Religious Folk Song, "We Are Climbing Jacob's Ladder."

Reports of the West Africa Conference held at Leopoldville, September 16 to 24, 1928, were made by Dr. J. W. Holley, Principal of the Normal and Agricultural School at Albany, Georgia, and by Dr. Thomas S. Donohugh. Dr. Holley spoke especially of the personnel and the subjects considered at the Conference and his impressions of the Conference and the missionary work that is being done in Africa. He expressed his conviction that colored people from America should be sent out in larger numbers as missionaries to Africa. Dr. Donohugh dealt largely with the missionary aspects of the Conference and with the development and progress of the last half century of missions in Africa.

Mr. Murray G. Brooks sang "Were You There When They Crucified My Lord?" A number of persons offered prayers of thanksgiving and of petition for the work in Africa. A hymn was sung.

Moving pictures taken last year, the first ever taken in West Africa, were shown by Rev. W. R. Wheeler. Prayer was offered by Mr. Wheeler. The session ended at 10:20 P.M.

THURSDAY MORNING, JANUARY 17

The session was opened at 9:10 o'clock. Several hymns were sung and prayer was offered by President E. D. Dimment.

5. *Summary of Previous Sessions.*—Dr. R. E. Diffendorfer, Chairman of the Committee on Arrangements, gave an extended summary of the Trends of Thought as revealed in the statements and discussions of the two plenary sessions,—those on rural life and the Christian Message,—and in the five sectional meetings. This summary was based upon the records kept and upon the findings in conference of the chairmen and secretaries of the several sessions. Dr.

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Diffendorfer took up the several subjects, one by one, and indicated separately certain conclusions that seemed to be agreed upon and the trends of thought regarding the subjects. A number of these items merit and demand the early attention of the Foreign Missions Conference and of the International Missionary Council as well as of the several boards and societies and the churches we represent. A recommendation coming from the Rural Life sectional meeting regarding a Rural Life Sunday was referred to the Business Committee. In connection with the religious education summary the importance of theological seminaries giving most careful attention and study to the Jerusalem Council was strongly emphasized. A series of recommendations from the Home Cultivation sectional meeting was included in the summary.

6. *Thanksgiving for the Pact of Paris.*—While the above summary was being given the business of the Conference was interrupted promptly at 10:00 o'clock because at this hour President Coolidge was signing the Pact of Paris, or the Kellogg treaty for the renunciation of war. The members of the Conference joined in singing the hymn, "O God of love, O King of peace." Chairman Vance led the Conference in a prayer of thanksgiving.

Two addresses were given on "Ways to Meet the Situation." The first way "In a more acute study of the various problems" was by Dr. K. S. Latourette and the second way "In definite cooperative tasks" was by Dr. P. H. J. Lerrigo.

The suggestion was made by Dr. Lerrigo that a committee be appointed by the Committee of Reference and Counsel to study the aims, methods and organization of the Foreign Missions Conference in the light of the Jerusalem findings. This was referred to the Business Committee.

The prayer service was conducted by Miss Sarah S. Lyon; a Scripture reading and meditation by Miss Lyon, introspection and silent prayer, a song by Mr. Brooks, prayer and the singing of "Lift up your hearts."

7. *Committee of Reference and Counsel.*—The report of the Committee of Reference and Counsel as printed and sent out some weeks ago to all of the boards was presented by the Chairman of the Committee, Dr. P. H. J. Lerrigo.

8. *International Missionary Council.*—The report of the International Missionary Council was presented by Dr. A. L. Warnshuis.

9. *Report of Treasurer.*—The Treasurer, Mr. James M. Speers, presented his report as treasurer, which showed a balance of \$25.69 for the previous year, and presented the proposed budget for the fiscal year from April 1, 1929, to March 31, 1930, of \$39,330 for the Conference and \$20,000 for the International Missionary Council, a total of \$59,330.

The session was concluded at 11:40 A.M. with the benediction by Dr. Egbert W. Smith.

THURSDAY AFTERNOON, JANUARY 17

The session was opened at 1:30 o'clock with the singing of "All Hail the Power of Jesus Name" and prayer by Bishop S. C. Yoder.

10. *Amendments to the Constitution.*—The proposed amendments to the Constitution of the Foreign Missions Conference, which were sent to the Boards on October 17, were presented in behalf of the Committee of Reference and Counsel by Secretary Moss. These proposed amendments were severally discussed and action taken on them seriatim. All were adopted by more than a two-thirds vote.

The proposed Amendment, Article XII, Sec. 2 was further amended before adoption by the restoration of a sentence from the section as it was before amendment.

As adopted the articles and sections of the Constitution are as follows:

ARTICLE V. SEC. 9

The Secretaries of the Conference shall furnish suitable credential blanks to the constituent Boards and Societies at least thirty days in advance of the meeting of the Conference.

ARTICLE VII. SEC. 1

The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, two or more Secretaries, a Recording Secretary, and a Treasurer. The office of one of the Secretaries and of the Treasurer may be vested in one person.

ARTICLE VII. SEC. 4

The Secretaries shall keep all records and be members ex officio of all Committees, but without a vote.

ARTICLE IX. SEC. 2. (f) ADDITION

The Committee of Reference and Counsel is further authorized to appoint special committees and commissions to study various matters as may be called for by the Conference or the Committee of Reference and Counsel.

ARTICLE IX SEC. 3

The Committee on Nominations shall annually present nominees for all the officers of the Conference as specified in Article VII, Sec. 1, and lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

ARTICLE X. SEC. 1

The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have Membership in the Conference, at least two weeks before the assembling of the annual Conference.

Delete Article X. Sec. 2

ARTICLE XII. SEC. 2.

In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute a proportionate share of the budget approved by the Annual Conference. The basis upon which the proportionate shares of the budget are to be reckoned shall be determined by the Annual Conference from time to time as may be necessary upon the recommendation of the Committee of Reference and Counsel. Any Board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

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The debate on these amendments was participated in by Dr. E. W. Riggs, Mr. W. Henry Grant, Dr. L. B. Wolf, Rev. A. B. Parson, Mr. Leslie B. Moss, Drs. A. L. Warnshuis, C. H. Patton and Robert F. Speer.

It was voted to adopt the amendments as a whole.

11. *Missionary Research Library*.—The report on the Missionary Research Library was made by Dr. C. H. Patton. He recounted some of the difficulties of the past year following the action of the Conference last year regarding the Library. Much work has been done in the effort to maintain the Library in direct connection with the Foreign Missions Conference. Interviews have been held and correspondence carried on, but financial assistance has not been forthcoming. Negotiations have been entered into with Union Theological Seminary for an agreement to include the following provisions:

(1) That a joint arrangement be entered into between Union Theological Seminary and the Foreign Missions Conference of North America for the housing, care and upkeep of the Missionary Research Library for the purposes of the foreign mission boards and others who may be interested in missionary research.

(2) The Foreign Missions Conference to retain ownership of the library.

(3) The Seminary to provide housing as a separate unit, care and upkeep without expense to the Foreign Missions Conference.

(4) That there be a joint committee of administration composed of five representatives of the Foreign Missions Conference and three representatives of the Seminary.

(5) That the Seminary arrange to retain the services of the present Director and Librarian. (The staff should be sufficient to meet the requirements of the mission boards for the reference work for which they now look to the library.)

(6) Any additions to the library to belong to the party making the addition.

(7) The present stacks at 419 Fourth Avenue to be available for use in the new quarters at the Seminary.

(8) Retention at the Foreign Missions Conference headquarters of certain books for general reference as may be agreed upon by the joint committee of administration.

(9) The suggested date of inauguration of this joint arrangement to be April 1, 1929, and to continue for a period of ten years, subject to review at the end of five years.

The Committee of Reference and Counsel recommends to the Foreign Missions Conference that the offer of Union Theological Seminary to house the Library while the Foreign Missions Conference retains ownership, be accepted, the Library Committee being authorized to work out any further necessary details.

Dr. W. P. Schell moved that the recommendation of the Committee of Reference and Counsel that the offer of Union Theological Seminary be accepted be adopted and the Committee authorized to arrange for the transfer of the Library on April 1, 1929. This motion was seconded and a spirited discussion followed.

Dr. R. E. Diffendorfer moved an amendment that the offer be accepted "provided that another satisfactory plan for the continuance of the Library in its present relationship to the Foreign Missions

Conference is not forthcoming before April 1." This amendment was seconded.

The debate was participated in by Bishop Ernest L. Waldorf, Drs. Egbert W. Smith and C. H. Patton, Mr. Charles H. Fahs (who spoke, by request, for himself and Miss Hering in reply to questions), Drs. E. W. Riggs, W. P. Schell, R. E. Diffendorfer and J. H. Arnap.

The amendment was lost by a vote of 37 to 66.

The Conference then voted to adopt the recommendation of the Committee of Reference and Counsel approving the agreement with Union Theological Seminary.

12. *China Commission Report.*—The report of the China Commission was presented by its Chairman, Dr. K. S. Latourette. The report had been printed and was sent to the Boards some time ago and therefore only a summary of it was made by Dr. Latourette. The Commission was appointed by the Committee of Reference and Counsel in pursuance of resolutions adopted by the Foreign Missions Conference at its 1928 meeting. The Commission of twenty-five members met April 11, 1928, and from June 1 to 4, 1928, held a meeting with eighteen Chinese and missionaries present.

The report was discussed by Dr. A. L. Warnshuis, Rev. Robert E. Chandler and Dr. James H. Franklin.

It was voted to adopt the following resolutions:

(1) That the Conference recommend to its constituent members that they send the Report of the China Commission to the appropriate bodies in China for study and discussion.

(2) That the Committee of Reference and Counsel be instructed to continue the Commission, making such modifications in its personnel as it sees fit, for the further study of such questions as have been or may be referred to it by the Boards or by the Committee of Reference and Counsel.

The recommendation of the Commission regarding the possible calling of a meeting in China to consider the future of the Protestant Christian Movement in China was referred to the Business Committee.

Dr. E. W. Wallace made a report of progress in "The Correlation of Christian Higher Education in China."

13. *The Budget for the Fiscal Year 1929-30.*—Secretary Moss summarized the financial situation of the Conference. After its discussion by Rev. P. H. Richert, Dr. James Endicott and Mr. James M. Speers, the following action of the Committee of Reference and Counsel was approved by vote of the Conference:

That the members of the Foreign Missions Conference be asked to contribute to the Conference at a flat percentage rate for all societies, to be figured on the basis of expenditures for recurring items of income received in North America, exclusive of sums spent in Latin America.

The proposed budget for the year April 1, 1929, to March 31, 1930, for the Conference is \$39,330 and for the International Missionary Council \$20,000, making a total of \$59,330. Mr. Moss stated

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that so far forty-seven Boards and Societies have replied that they will contribute toward this budget one-quarter of one percent of their income, which will amount to \$37,091, and that twenty-five other Boards and Societies will contribute \$17,815, making a total of \$55,906. Twenty-six other smaller Boards and Societies usually contribute a total of about \$1,250, which can also be counted on. A special gift of an amount not exceeding \$5,000 will also be available, so that the budget for the next fiscal year seems to be provided for.

It was voted to adopt the budget of \$59,330.

Mr. Moss announced that the Conference should bear in mind that it may be responsible for some expense for the space now being used for the Library, if that cannot be sub-leased.

It was voted to adopt the following recommendation made by the Committee of Reference and Counsel:

That in addition to the regular budget proposed to the Conference, income to cover which has been pledged by the Boards, we give approval to a contingent additional budget of \$7,000 for the International Missionary Council, expenditure against this contingent budget to be made only as the necessary additional income is assured.

Before the above resolution was adopted Dr. Warnshuis and Dr. J. H. Franklin explained the work and the financing of the International Missionary Council.

14. *Relationship with the Federation of Woman's Boards of Foreign Missions.*—The Committee of Reference and Counsel submitted three recommendations regarding relationship between the Woman's Federation and the Foreign Missions Conference.

(1) The first recommendation was that the President of the Woman's Federation should be elected to membership on the Committee of Reference and Counsel. The Conference voted that the person who would be eligible under this recommendation this year should be nominated for a one year term and that the recommendation should be referred back to the Committee of Reference and Counsel to report next year how this can be adjusted with our constitution.

The following recommendations were adopted:

(2) That, since the joint meetings of the two committees on Home Cultivation have been so helpful in bringing about cooperation in this field, an amplification of this plan should be carried out by authorizing the following committees of the two organizations to hold joint meetings from time to time for the furtherance of cooperative plans and activities:—Home Cultivation, Christian Literature, the Encouragement of Prayer, the Preparation of Missionaries, and Foreign Students.

(3) That the Federation select one member who should be appointed as a member of the sub-committee on Missions and Governments of the Committee of Reference and Counsel.

15. *Revised Constitution of the International Missionary Council.*—The revised constitution of the International Missionary Council was sent out in printed form some time ago to all of the Boards and Societies. The Conference voted, as one of the constitu-

ent organizations of the Council, to adopt the recommendation of the Committee of Reference and Counsel that the Conference approve and ratify the revised constitution as adopted by the recent enlarged meeting of the Council in Jerusalem.

16. *Report of Nominating Committee*.—Dr. A. E. Armstrong, Chairman, submitted the report of the Committee on Nominations:

Officers—

Chairman, MISS HELEN B. CALDER
First Vice-Chairman, DR. E. W. SMITH
Second Vice-Chairman, DR. D. R. DRUMMOND
Secretaries, MR. LESLIE B. MOSS
 REV. MILTON T. STAUFFER
Recording Secretary, DR. GEORGE EPP
Treasurer, MR. JAMES M. SPEERS
Honorary Secretaries, MR. W. HENRY GRANT
 MR. F. P. TURNER

The Conference voted to elect these persons as officers for the ensuing year.

The Committee nominated for membership in the Committee of Reference and Counsel (term to expire 1932) the following:

Dr. Mills J. Taylor, Mrs. F. J. McConnell, Dr. H. E. Stillwell, Dr. Robert E. Speer, Rev. A. B. Parson, Dr. J. E. East, Dr. John R. Mott, Dr. J. R. Edwards, Rev. B. Willis Beede, Dr. E. F. Bell, Prof. K. S. Latourette and Dr. C. Darby Fulton.

Term to expire in 1931, Miss Anna V. Rice, and

Term to expire, 1930, Mrs. F. I. Johnson.

The Conference voted to elect them to membership in the Committee of Reference and Counsel.

The Committee nominated and the Conference voted to elect the following persons to membership in the Executive Committee of the World's Sunday School Association and in the Committee on Religious Education in Mission Lands:

Dr. W. B. Anderson, Dr. J. H. Arnup, Dr. Eric M. North, Dr. R. E. Diffendorfer, Dr. R. L. Howard, Miss Irene Sheppard, Dr. A. L. Warnshuis and Miss Mabel Emerson.

The following were nominated and the Conference voted to elect them as members of the Committee of the International Missionary Council:

Dr. Ralph E. Diffendorfer, Dr. James H. Franklin, Miss Helen B. Calder, Mrs. Thomas Nicholson, Hon. Newton W. Rowell, Prof. K. S. Latourette and Dr. Robert E. Speer.

It is understood that provision will be made whereby one or more of the Secretaries of the Foreign Missions Conference will attend the meetings of the Committee of the International Missionary Council.

The Conference voted to refer the matter of continued repre-

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sentation on the Editorial Council of the Missionary Review of the World to the Committee of Reference and Counsel, with authority to appoint six members, if the Committee deems it wise to do so. The Committee later appointed Wm. P. Schell, Mills J. Taylor, Mrs. F. I. Johnson, Wm. Bancroft Hill, Wm. B. Lippard, Henry S. Leiper.

It was voted to adopt the report of the Committee on Nominations as a whole.

The session was concluded at 5:15 P.M. with prayer by Dr. Henry Beets.

THURSDAY EVENING, JANUARY 17

Vice-Chairman, Miss Helen B. Calder, presided at the evening session which began at 7:45 o'clock. "Faith of our fathers" was sung. Dr. J. L. Updegraph led the Conference in prayer.

"Interpreting the New Attitude Toward Other Faiths" was the topic of an address by Dr. Edmund D. Soper. After his address the hymn, "In Christ There Is No East Nor West" was sung.

"Interpreting Missions to Young People" was the theme of the address of Mr. Stanley High.

After the singing of a hymn Mr. Floyd S. Shacklock of the Student Volunteer Movement offered prayer. The meeting closed at 9:25 P. M.

FRIDAY MORNING, JANUARY 18

The closing session of the Conference was opened at 9:00 o'clock. The hymn "O Worship the King" was sung. Dr. J. P. McCallie offered prayer.

17. *Report of Business Committee.*—The report of the Business Committee was presented by its Chairman, Miss Sarah S. Lyon. There was discussion of some of the items. The resolution of appreciation of the work of the Recording Secretary was offered by Dr. A. E. Armstrong as an addition. The reference of the item regarding scientific missionary research to the Committee of Reference and Counsel was added as an amendment.

The items were adopted seriatim and then the report adopted as a whole. As adopted it is as follows:

1. **RATIFICATION OF THE PEACE PACT.** That the Secretary of the Foreign Missions Conference be instructed to write a letter to the President of the United States and also to the Secretary of State expressing the gratitude and satisfaction of the Conference in the ratification and signing of the Kellogg Peace Pact, informing them also that the Conference paused for prayer at the hour of ten on January 17 scheduled for the formal signing of the Pact.

2. **SUGGESTED CONFERENCE IN CHINA.** That we refer to the International Missionary Council the suggestion of the China Commission that arrangements be made with the National Christian Council of China for the assembling in China in the near future of a meeting at which the churches and missions in China, and the mission boards of the United States, Canada and other sending countries shall be represented, to con-

sider the needs and the future program of the Christian Movement in China.

3. **SURVEY OF GIVING TO FOREIGN MISSIONS.** That since we have received with most engrossing interest the report of the survey of trends of foreign missionary giving in our American churches, the Conference express its deep sense of indebtedness to the Institute of Social and Religious Research which made the survey possible.

That special thanks be given Mr. Fahs for the painstaking and able work which he has done in directing this survey.

That recognizing the need of following this survey with a study of the causes for the changes noted we request the Committee of Reference and Counsel to arrange for such a study to embrace representative sections and groups of our churches in the United States and Canada, securing if possible, the further help of the Institute and of Mr. Fahs.

4. **MISSIONARY STATISTICS.** That in view of the largeness of the task of securing statistics of all the missionary agencies of the world, perhaps involving new items in the budget, this suggestion of the Chairman of the Conference be referred to the Committee of Reference and Counsel.

5. **SCIENTIFIC MISSIONARY RESEARCH.** That in view of the repeated emphasis placed during this Conference on the fact that the elements which must be the basis of a constructive program will only be secured by scientific research, Boards and individuals are urged to avail themselves of resources at hand in making such technical studies as are necessary to lay foundations for the adjustments that are called for by the present world situation.

The Conference refers this matter to the Committee of Reference and Counsel and requests it to work out a plan for scientific research and present it to the Conference at the next Annual Meeting.

6. **EXPRESSIONS OF APPRECIATION.** That we gratefully record our appreciation of the courteous and generous treatment accorded by the Hotel Statler to the Conference and to its members without discrimination of race.

That we express our genuine gratitude to the Detroit Convention Bureau for the aid it has freely rendered to this Conference.

That we express our debt to those who have planned and carried out this Conference, especially to our honored Chairman and Vice-Chairman for the gracious way in which they have presided over and guided the sessions of these few days; to our Recording Secretary who has with unsparing devotion kept the records of this meeting; and to Mr. and Mrs. Murray G. Brooks for the enrichment they have added to our services of worship in song.

This Conference desires to record its hearty appreciation of the services rendered by Dr. William E. Lampe as the Recording Secretary of the Annual Conference for many years. Dr. Lampe has willingly and without remuneration given himself to a task which has involved continuous application to the somewhat onerous duties of this office and the consequent loss to himself of the full benefits of the program and of the discussions of the various topics. This Conference therefore expresses to Dr. Lampe its sincere thanks for his devoted and self-denying labors and its assurance of the esteem in which he is held by his many friends among the Boards and Societies throughout the United States and Canada.

7. **RURAL LIFE SUNDAY.** For centuries different communions of the Church Universal have observed a yearly period of prayer for crops, notably the Roman, the Anglican and the Reformed Churches; The historical Sunday of observance has been the fifth Sunday after Easter, called "Rogation Sunday" in England and elsewhere; The International Association of Agricultural Missions has suggested that the observance of this day would be a stimulus for increased interest in the life and work of

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agricultural and rural communities, and would provide a united opportunity for the presentation of a Gospel of the countryside, and for the world's farmer folk; The Home Missions Council has already agreed to recommend that all denominations observe a Rural Life Sunday each year on the fifth Sunday after Easter.

We therefore approve the general plan of using, where possible, the fifth Sunday after Easter each year as Rural Life Sunday, and recommend to the Boards that they bring to the attention of their constituent communions the observance of the day in such ways and by such means as the Church organization and local conditions permit; that sermons be preached on the theme of a Gospel for the millions of people in the rural areas of the world, and that prayers be offered, not only for the fruits of the soil, but also for the husbandman himself, his wife and his household and for all rural life and work.

8. THE JERUSALEM COUNCIL. The Foreign Missions Conference has been moved by the strong and lucid interpretations of the Council held at Jerusalem, as repeatedly set forth in these sessions. Feeling that the Mount of Olives experience realized last spring by the delegates of fifty nations, should become the vital experience of the Church itself, we urge the mission Boards to use every resource, under Christ, to reach the people with the message of Jerusalem.

That serious meeting of missionary leaders, drawn from all over the world, was as timely for the present moment of change and anxiety, as was the first missionary council held at Jerusalem, when the apostolic missionary effort came under the fire of Jewish Christians at the home base. And those 240 delegates, following their Easter on the Mount of Olives, went back across the world with something of the same radiance and faith which characterized the first century disciples. We are strongly convinced that we must take every advantage of the message and the spiritual experience of Jerusalem and press with all there is within us for a new crusade of missionary teaching here at home: the kind of instruction which takes into account the important conclusions of the Jerusalem meeting.

We are aware of the disturbing fact that in recent years there has been a great falling off in the numbers of young men and women offering themselves for missionary service in most churches. This meeting has also revealed to us that for several years the trend of giving in America has been of such a character as to cause deep concern.

We believe it is providential that the Jerusalem Council came just at this moment and that the great urge to prayer, as well as the profound implications of this creative gathering should challenge all our intellectual and spiritual resources so that there be effected a changed psychological attitude of great hosts of people from that of indifference to vital interest and to increase greatly the depth of concern on the part of these who love and support the work.

To this end we wish to urge upon the mission Boards the careful consideration of every possible means for widespread circulation of the statements and conclusions of that Council, and for the serious discussion of the issues which need to be faced. We also commend the various reports relating to the Jerusalem meeting, which have come out of the sectional meetings held here. These two sources of information, together with the interpretative books and literature prepared by the International Missionary Council and the Missionary Education Movement, should have the greatest possible circulation and use among the churches at this critical time.

We would further urge the following specific considerations:

(1) That the Committee of Reference and Counsel so apportion its time and energy, during the coming year, as to help the Boards in inter-

preting and getting before their constituencies the message of the Jerusalem Council.

(2) That the Boards study their own work and problems in the light of the chief emphases of the Jerusalem meeting.

(3) That the theological seminaries and other schools for the training of Christian leadership, both faculties and student bodies, be urged carefully to consider the claims of the Jerusalem Council utterances.

We further urge, in connection with the presentation of the conclusions and outreach of the Jerusalem gathering, that special emphasis be laid upon such primary considerations, with their resulting applications, as the message of Christianity, the motive of our world endeavor, the relation of Christian education to the spread of Christianity among the nations, the growing fellowship and cooperation between the older churches of the sending countries and the younger churches in the lands where the message has been taken, the problem of race relations, Christianity and rural life, and the impact of the Gospel upon industrial life and conditions.

Forceful and stimulating addresses were made by three Christian Nationals from other lands, Dr. Bhaskarao Hivale of India, Rev. E. Rateaver of Madagascar and Miss Lucy Wang of China.

18. *China Famine Relief*.—For the Committee of Reference and Counsel Mr. Moss presented the following resolution which was adopted by the Conference:

Cabled advice from the National Christian Council of China confirms information received from other quarters of the grave famine situation confronting large areas of China. While prevented by constitutional provision from endorsing any particular organization we believe that the need of immediate relief is so urgent as to justify an appeal to the American public during the winter and spring of 1929 to supplement the efforts being made by the Chinese to meet the present emergency.

19. *International Treaties*.—For the Committee of Reference and Counsel Dr. Warnshuis presented the following resolution regarding international treaties, which resolution was adopted:

Whereas the following four international treaties have been referred by the President of the United States to the Senate for its approval, namely—The Convention revising the General Act of Berlin and the General Act of Brussels, signed at Saint Germain, September 10, 1919; The Convention relating to the Liquor Traffic in Africa, signed at Saint Germain, September 10, 1919; The Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and The Slavery Convention, signed at Geneva, September 25, 1926, and Whereas the last named two of these treaties have not yet been ratified by the Government of the Dominion of Canada, and Whereas these treaties are important international agreements for the welfare of the people in Africa and in other lands, and Whereas the Revising Convention includes guarantees of religious liberty and missionary freedom in Africa, Therefore, Resolved, that this Conference recommend to all the Boards included in its membership that they give early attention to these treaties with a view to the taking of such action as each Board may deem advisable in order to arouse public opinion in support of the ratification of these treaties by the Governments of the United States and of the Dominion of Canada.

20. *Study of Indigenous Churches*.—Dr. Warnshuis, by instruction of the Committee of Reference and Counsel, made a brief

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report to the Conference of progress on the study of the financial support of indigenous churches recommended by the Conference last year and now being carried forward by the International Missionary Council.

21. *Necrology*.—The death of Dr. W. I. Haven, for many years an active participant in the work of the Foreign Missions Conference and a member of the Committee of Reference and Counsel, was noted. Dr. Warnshuis read a resolution adopted by the Committee of Reference and Counsel on October 22, 1928, and by a silent rising vote the Conference approved of that resolution.

22. *Closing Summary*.—The Chairman, Dr. James I. Vance, gave a summary and interpretation of this year's Conference. He summed all up in the words of Paul, "I am debtor." Dr. Vance made a devotional address appealing for our fuller consecration to the work entrusted to us, and then led the Conference in prayer.

23. *Enrollment of Conference*.—Mr. Moss announced that 207 delegates and 173 corresponding members have been in attendance at the Conference this year.

Miss Calder, Vice-Chairman, took the chair. A hymn was sung.

Dr. James Endicott gave the concluding address, "Points to Be Emphasized in Our Presentation to the Home Church in View of Changes Abroad."

The hymn "O Master Let Me Walk With Thee" was sung. Prayer was offered and the benediction pronounced by Dr. Endicott.

The Conference adjourned at 12:10 P. M.

WILLIAM E. LAMPE,
Recording Secretary.

STANDING SUB-COMMITTEES OF THE COMMITTEE OF REFERENCE AND COUNSEL

- AFRICA COMMITTEE**—A. B. Parson, *Chairman*; C. D. Bonsack, S. J. Corey, T. S. Donohugh, J. E. East, Mrs. H. E. Goodman, Mrs. F. I. Johnson, Thomas Jesse Jones, P. H. J. Lerrigo, David Mason, E. W. Riggs, W. R. Wheeler, S. G. Ziegler.
- ARRANGEMENTS FOR THIRTY-SEVENTH CONFERENCE**—R. E. Speer, *Chairman*; J. H. Arnup, E. F. Bell, J. E. East, Stanley High, Miss Sarah S. Lyon, Mrs. F. J. McConnell, Miss Janet McKay, Joseph C. Robbins.
- CHRISTIAN LITERATURE**—E. F. Bell, *Chairman*; A. E. Armstrong, R. E. Diffendorfer, George T. Scott.
- CULTIVATION OF THE HOME CHURCH**—R. E. Diffendorfer, *Chairman*; A. E. Armstrong, Geo. W. Brown, S. J. Corey, W. G. Cram, Mrs. J. R. Dickie, Geo. E. Epp, C. Darby Fulton, Walter Getty, Mrs. F. I. Johnson, Wm. E. Lampe, P. H. J. Lerrigo, Miss Janet McKay, Chas. C. Merrill, F. M. Potter, Paul Rugg, Wm. P. Schell, Miss Gertrude Schultz, C. E. Snowden, Mills J. Taylor, M. E. Thomas, S. G. Ziegler.
- EXECUTIVE COMMITTEE**—P. H. J. Lerrigo, *Chairman*; A. E. Armstrong, C. T. Benze, E. T. Colton, Paul de Schweinitz, R. E. Diffendorfer, W. B. Hill, Mrs. F. I. Johnson, John R. Mott, A. B. Parson, E. W. Riggs, Mrs. C. K. Roys, Wm. P. Schell.
- FINANCE AND HEADQUARTERS**—J. M. Speers, *Chairman*; W. G. Cram, R. E. Diffendorfer, Mrs. H. E. Goodman, G. B. Huntington, F. M. Potter, Wm. P. Schell, S. G. Ziegler.
- FOREIGN STUDENTS IN NORTH AMERICA**—Mrs. H. E. Goodman, *Chairman*; F. T. Cartwright, H. E. Edmonds, C. Darby Fulton, Stanley High, R. L. Howard, C. D. Hurrey, W. Van Kirk, Mrs. J. MacGillivray, A. B. Parson, John C. Shover, Miss Lela E. Taylor, W. R. Wheeler, Miss Anne Wiggin, J. R. Wilson.
- MEDICAL MISSIONS**—Paul de Schweinitz, *Chairman*; Mrs. E. B. Cotton, R. L. Dickinson, E. M. Dodd, S. Gould, E. H. Hume, P. H. J. Lerrigo, W. W. Peter, T. D. Sloan, E. W. Smith, J. G. Vaughan, M. H. Ward, Mrs. J. H. Warnshuis, J. W. Wood.
- MISSIONARY RESEARCH LIBRARY, ADMINISTRATIVE COMMITTEE FOR**—J. R. Edwards, Miss Sarah S. Lyon, L. B. Moss, C. H. Patton, R. E. Speer.
- MISSIONS AND GOVERNMENTS**—E. T. Colton, *Chairman*; B. Willis Beede, J. P. Chamberlain, J. R. Edwards, James Endicott, J. H. Franklin, Miss Sarah S. Lyon, Mrs. F. J. McConnell, John R. Mott, F. M. Potter, N. W. Rowell, R. E. Speer, G. G. Wilson, J. W. Wood.
- PREPARATION OF MISSIONARIES**—Wm. Bancroft Hill, *Chairman*; Paul Alden, A. E. Armstrong, J. H. Arnup, C. T. Benze, Miss Helen Calder, W. I. Chamberlain, Mrs. E. B. Cotton, E. M. Dodd, D. J. Fleming, Lindsay S. B. Hadley, Henry T. Hodgkin, Thomas Jesse Jones, K. S. Latourette, Mrs. Howard M. LeSourd, J. L. Murray, Miss Caroline L. Palmer, A. B. Parson, Owen D. Pence, Miss Anna V. Rice, Mrs. C. K. Roys, E. D. Soper, Mrs. H. R. Steele, E. E. Tuck, F. P. Turner, J. R. Wilson.
- RELIGIOUS EDUCATION IN MISSION LANDS**—W. B. Anderson, J. H. Arnup, R. E. Diffendorfer, Miss Mabel Emerson, R. L. Howard, Eric M. North, Miss Irene Sheppard, A. L. Warnshuis.
- RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES**—R. E. Speer, *Chairman*; S. J. Corey, C. E. Creitz, T. S. Donohugh, S. Gould, Wm. Bancroft Hill, G. T. Scott, Miss Lela E. Taylor, J. R. Wilson.

SPECIAL SUB-COMMITTEES

- ENCOURAGEMENT OF PRAYER**—J. R. Wilson, *Chairman*; E. F. Bell, Wm. I. Chamberlain, Chas. E. Creitz, J. R. Edwards, Miss Margaret E. Hodge, Miss Grace Lindley, Miss Sarah S. Lyon, C. H. Patton, H. E. Stillwell.
- MISSION POLICIES AND METHODS IN CHINA**—K. S. Latourette, *Chairman*; A. E. Armstrong, A. R. Bartholomew, C. B. Bonsack, F. T. Cartwright, R. E. Chandler (Mr. Fairfield, alternate), S. J. Corey, J. R. Edwards, Geo. E. Epp, J. H. Franklin, O. E. Goddard, S. Gould, Lewis Hodous, E. H. Hume, R. M. Jones, H. T. Kerr, W. W. Lockwood, Mrs. F. J. McConnell, Paul Monroe, advisory, N. W. Rowell, advisory, E. W. Smith, R. E. Speer, Miss Helen Thoburn, Miss Mary E. Woolley, J. W. Wood. *Ex officio* members: P. H. J. Lerrigo, Mrs. C. K. Roys, F. M. Potter, J. M. Speers, L. B. Moss, M. T. Stauffer, A. L. Warnshuis.
- PROGRAM AND POLICY**—R. E. Diffendorfer, *Chairman*; P. H. J. Lerrigo, Mrs. F. J. McConnell, A. B. Parson, Wm. P. Schell.

REPORTS

for the year 1928

presented at

THE THIRTY-SIXTH ANNUAL MEETING

THIRTY-SEVENTH CONFERENCE

OFFICERS AND COMMITTEE

OFFICERS

CHAIRMAN: MISS HELEN B. CALDER, OF BOSTON
FIRST VICE-CHAIRMAN: REV. EGBERT W. SMITH, OF NASHVILLE
SECOND VICE-CHAIRMAN: DR. D. R. DRUMMOND, OF TORONTO
RECORDING SECRETARY: REV. GEORGE E. EPP, OF CLEVELAND
SECRETARIES: REV. LESLIE B. MOSS
REV. MILTON T. STAUFFER
TREASURER: MR. JAMES M. SPEERS, OF NEW YORK
HONORARY SECRETARIES: MR. W. HENRY GRANT
MR. F. P. TURNER

COMMITTEE OF REFERENCE AND COUNSEL

This Committee is incorporated under the laws of the State of New York (Chapter 699, Laws 1917). The legal title is: "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc."

CHAIRMAN: REV. P. H. J. LERRIGO, D.D.
VICE-CHAIRMAN: MRS. CHARLES K. ROYS
SECRETARIES:

REV. LESLIE B. MOSS
REV. MILTON STAUFFER

REV. A. L. WARNSHUIS, D.D.

RECORDING SECRETARY: MR. F. M. POTTER

TREASURER: MR. JAMES M. SPEERS

ASSISTANT TREASURER: MR. W. G. SCHRAM

TERM EXPIRES 1930

W. G. CRAM
PAUL DE SCHWEINITZ
RALPH E. DIFFENDORFER
S. GOULD
WM. BANCROFT HILL
MRS. F. I. JOHNSON

P. H. J. LERRIGO
MRS. J. MACGILLIVRAY
ERNEST W. RIGGS
WM. P. SCHELL
MISS LELA E. TAYLOR
JOHN W. WOOD

TERM EXPIRES 1931

A. E. ARMSTRONG
C. THEODORE BENZE
E. T. COLTON
STEPHEN J. COREY
CHARLES E. CREITZ
GEORGE E. EPP

MRS. H. E. GOODMAN
F. M. POTTER
MISS ANNA V. RICE
MRS. C. K. ROYS
JESSE R. WILSON
S. G. ZIEGLER

TERM EXPIRES 1932

ENOCH F. BELL
B. WILLIS BEEDE
J. E. EAST
JOHN R. EDWARDS
C. DARBY FULTON
K. S. LATOURETTE

MRS. F. J. MCCONNELL
JOHN R. MOTT
A. B. PARSON
ROBERT E. SPEER
H. E. STILLWELL
MILLS J. TAYLOR

EX-OFFICIO WITHOUT VOTE

W. HENRY GRANT, LESLIE B. MOSS, MILTON T. STAUFFER, JAMES M. SPEERS, F. P. TURNER

ACTIVITIES OF THE COMMITTEE OF REFERENCE AND COUNSEL DURING 1928

MEETINGS OF THE COMMITTEE

The newly elected Committee was called to meet on January 12 at 5:00 P. M., during the sessions of the Foreign Missions Conference. At that time Dr. P. H. J. Lerrigo was elected Chairman of the Committee for the ensuing year and a nominating committee was appointed to prepare nominations for the other officers and sub-committees to be reported at the first regular meeting of the Committee.

There have been two regular meetings of the Committee of Reference and Counsel held during 1928. The first was held February 8 and 9 and the second on September 26 and 27. At the first meeting the Committee elected Miss Margaret E. Hodge, Vice-Chairman, Mr. F. M. Potter, Recording Secretary, and Mr. James M. Speers, Treasurer. At the same meeting the Committee re-elected as Secretaries for 1928, Leslie B. Moss, Milton Stauffer and A. L. Warnshuis.

The following members of the Committee were in attendance at the meeting of the International Missionary Council in Jerusalem, March 24 to April 8: Stephen J. Corey, W. G. Cram, R. E. Diffendorfer, James Endicott, James H. Franklin, Mrs. H. E. Goodman, Canon S. Gould, Miss Sarah S. Lyon, Mrs. Thomas Nicholson, Ernest W. Riggs, William P. Schell, Robert E. Speer, James M. Speers, Jesse R. Wilson. Secretaries Stauffer and Warnshuis also attended the Jerusalem Meeting.

The following members of the Committee have been absent from the country during a part of the time on visits to one or more mission fields: Charles D. Bonsack, Stephen J. Corey, Mrs. H. E. Goodman, William Bancroft Hill, P. H. J. Lerrigo, S. G. Ziegler.

MEMBERSHIP OF THE COMMITTEE

The terms of membership of the following expire January, 1929: Charles D. Bonsack, James Endicott, James H. Franklin, Miss Margaret E. Hodge, Miss Sarah S. Lyon, Mrs. Thomas Nicholson, Frank Mason North, A. B. Parson, C. H. Patton, E. W. Smith, Robert E. Speer.

The following have served two terms and under the terms of our constitution can only be re-elected upon unanimous recommendation of the nominating committee and unanimous endorsement of the Conference: Charles D. Bonsack, James Endicott, Miss Sarah S. Lyon, Mrs. Thomas Nicholson, Frank Mason North, C. H. Patton, E. W. Smith.

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FENNELL P. TURNER

At the thirty-fifth Annual Meeting of the Conference Mr. Turner requested that his name should not be considered in the election of a Secretary for the Foreign Missions Conference. The Committee of Reference and Counsel was requested to draft in behalf of the Conference a minute recording appreciation of the services of Mr. Turner to the Conference. The minute as drafted by the sub-committee which was appointed and as adopted by the Committee of Reference and Counsel is as follows:

"Mr. Turner was elected Secretary of the Committee of Reference and Counsel on February 28, 1918, and became Secretary also of the Foreign Missions Conference three years later, in January, 1921. This entrance upon service in behalf of the Foreign Missionary administrative agencies of North America followed upon a notable contribution to the missionary enterprise, extending over twenty-two years, as Secretary of the Student Volunteer Movement. This was a service notable alike in length and in quality. Here he touched, fundamentally and permanently, the young student life of America. All over the world today there are men and women extending the boundaries of the Kingdom of Christ who think of Mr. Turner as an early and abiding influence in their lives.

"Coming to the position of Executive Officer of this most influential national Missionary Committee, Mr. Turner brought with him the important advantage of the background of very broad contacts with those who were doing the missionary work of the Churches of America, both on the field and at home. The two qualities of life and service—character and devotion—Mr. Turner pre-eminently possessed and continuously exhibited. His was a judgment not swift, but very sure when reached. Through the years he has won the confidence in an unusual measure of Board administrators and Government officials with whom his representative missionary service necessarily brought him into frequent contact. This was strikingly illustrated during the World War which threatened to lay its destructive hand upon large mission fields within the area of its operation by setting up barriers to continued missionary service. This Mr. Turner did much to overcome for America. In the years immediately following upon the war, the way being open, Mr. Turner organized with characteristic tact, judgment and wisdom three of the strongest Commissions that have ever visited mission fields, each of these international in its character: the Commission to India on Village Education, in 1919, the Commission to Africa on Indigenous Education, in 1920, and the Commission to China on Christian Education, in 1921.

"Perhaps Mr. Turner's most notable service to the missionary enterprise, as promoted from America, was his activity in building up the Board of Missionary Preparation and in forwarding the production of the valuable literature which was issued by that Board

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through the years for the purpose of aiding men and women in their equipment for entrance upon Christian service in foreign lands.

"Throughout these three decades of continuous and influential association with representative missionary enterprises of the Churches of the United States and Canada, Mr. Turner's fullness of knowledge, his utter sincerity, his singleness of purpose and his ability have been increasingly exhibited and have gone far in determining missionary policies affecting a wide area. He has enlarged the field of Christian service, and has enriched the ideals of friendship and character among his associates.

"As he now lays down these heavy and responsible tasks, which his present state of health does not permit him to continue, he will carry with him in his new sphere of service, which happily is also related to the cause of which he has been so long and so faithfully a steward, not only the best wishes, but the high esteem and the deep affection of his colleagues of the past years."

The Committee of Reference and Counsel at its meeting on September 27 received a letter from Mr. Turner reporting his recovery of health and his acceptance of a position as Secretary of Missionary Education and Foreign Extension, with the General Sunday School Board of the Methodist Episcopal Church, South. The following action was taken by the Committee of Reference and Counsel:

VOTED that the Committee approve of the date suggested by Mr. Turner, October 1, 1928, when his resignation as Secretary of the Foreign Missions Conference shall become effective, and that the Secretary be instructed to express our gratification at his recovery of health; and that the formal resolution of appreciation drawn up by a special committee appointed at the meeting of the Committee of Reference and Counsel on January 10, 1928, be spread upon the minutes of this meeting.

COMMITTEE ON MISSIONS AND GOVERNMENTS

The Committee on Missions and Governments during the past year has given consideration to the following subjects:

A. Protection of Missionaries.

The Secretary reported to the Committee that he had received in December, 1927, a Resolution adopted by the Prudential Committee of the American Board of Commissioners for Foreign Missions, which in substance proposed that a petition be addressed to the United States Government, "To make it possible for the missionaries of the American Board who desire to live outside of the concessions and other protected areas, to be given only such diplomatic protection as may be provided without the use, threat or other show of military force, and by such methods only as will promote goodwill in personal and official relations." The Prudential Committee by its resolution forwarded this statement of its purpose to the missionaries of the American Board in China in order to obtain their judgment

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upon this proposal, and at the same time the Committee submitted this statement, through the Foreign Missions Conference to the other missionary boards in the United States having work in China in the hope that these boards would join in this petition.

The Secretary further reported that a copy of this Resolution, together with other information, including written opinions from several experts in International Law, had been forwarded to all the American Missionary Boards working in China. Up to the present time replies have been received as follows:

The Board of Foreign Missions of the Methodist Episcopal Church, The General Mission Board of the Church of the Brethren, and the American Friends' Board of Foreign Missions have adopted resolutions giving their approval to the position of the Prudential Committee.

The Foreign Committee of the National Council of the Y. M. C. A. had adopted a resolution in which was stated their previous action with reference to the transfer of property and further requesting that the secretaries in China who suffered loss of personal property should not present claims to the American Government or to any Chinese Government, but only to the Committee. This made it unnecessary in their judgment to take further action.

The Board of Foreign Missions of the Reformed Church in America, and the United Christian Missionary Society have adopted resolutions transmitting the resolution of the Prudential Committee to their missionaries in China for their advice.

A few other boards simply acknowledged the receipt of the resolution but have not reported any action with reference to it.

The Secretary further reported that the matter had been considered by the recent Meeting of the International Missionary Council in Jerusalem, and that the Council had adopted a Resolution on the subject, which will be found on page 74 of "The World Mission of Christianity."

The General Conference of the Methodist Episcopal Church in May, 1928, adopted a resolution embodying the text of the Resolution adopted by the Jerusalem Meeting, together with an additional paragraph expressing sympathy with the missionaries in China.

With this information before it, the Committee discussed the subject at length and finally decided that it would take no action with reference to it.

B. Passport Visa Charges.

The Secretary reported that in accordance with previous action of this Committee on various occasions the officials of the State Department and members of Congress have been consulted with reference to the possibility of obtaining a reduction in the fees charged for passport visa. In response to a recent inquiry the State Department had furnished the Secretaries with a statement of the results of the efforts of the Department in this matter. This statement was printed in the Foreign Missions Conference Bulletin under

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date of April 2, 1928, and a revised statement was printed in the Bulletin dated October 15, 1928.

The Secretaries made informal efforts to obtain the waiving by the Government of Belgium of passport fees for visitors to the Missionary Conference held at Kinshasa in September, and further to the abolishing of passport fees for the missionaries going to the Belgian Congo. The first request has been granted and no fees will be charged for those attending the Missionary Conference this year; and the other request is still pending.

Arrangements were made so that members of the West Africa-Congo Jubilee Conference could secure a French visa for visiting French territory in West Africa before or after the Conference at one-half the usual rate.

The Committee agreed to discharge the Secretaries from further responsibility in connection with this matter excepting as may be necessary in carrying forward the informal negotiations with reference to the Belgian Congo.

C. Immigration and Citizenship.

The Committee received an appeal sent by a number of American missionaries in India referring to the subject of certain Indians who had been naturalized as citizens in the United States, but whose naturalization papers have been cancelled as the result of a recent decision of the Supreme Court interpreting the Naturalization Laws of the United States.

In the discussion of this appeal the Committee, while expressing genuine sympathy with the persons to whom this petition refers, and recognizing the apparent injustice that has been done, at the same time recognized that there is no remedy excepting through the modification of the Naturalization Law, or by the passing of a special law regarding these particular persons.

The Committee therefore decided that it could take no action as a committee, and referred to individual members of the Committee the various suggestions that had been made looking toward the securing of some action by Congress.

Other questions that have arisen with reference to the application of naturalization and immigration laws of the United States in their bearing upon peoples of the countries in Asia to which the American churches send missionaries, were briefly discussed, but in view of all the circumstances the Committee decided not to take any formal action.

D. Study of Religious Freedom.

The Committee was informed that in accordance with a resolution adopted by the Jerusalem Meeting of the International Missionary Council, plans were being developed by the officers for a study of the subject of religious freedom, with particular reference to

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religious instruction in private schools. The Committee expressed its interest in this study and several suggestions were made with reference to the preliminary steps that ought to be taken.

E. Missionary Property in the Interior of China.

The Committee received a letter from the Department of State with reference to the regulations issued by the Nationalist government of China to control the leasing by missionaries of property in the interior of China. After discussion at some length, it was voted to ask the secretary to ascertain more clearly the correct interpretation of these regulations and also the practical application of them.

It was also voted to make the following report to the Committee of Reference and Counsel:

"With reference to the regulations recently issued by the Government of China regarding the leasing by missionary societies of property in the interior of China, the Committee has requested the Secretaries to obtain additional information, and expresses the opinion that it is desirable that the Boards working in China should agree so far as possible in the action they take under these regulations of the Chinese government, because the action of any one Board in the interpretation of these regulations may prejudice the rights of all the other Boards. The Committee would therefore recommend that the Boards be asked to refrain so far as possible from taking separate action regarding the leasing of property under the new regulations of the Chinese government, at least until the other North American Mission Boards have been consulted and until additional authoritative information is received concerning the interpretation and application of these regulations."

F. Compensation for Losses in China.

The secretary called attention to the settlement of the Nanking incident by an agreement between the Chinese and American governments. This settlement among other provisions includes the appointment of a joint commission to deal with the question of the compensation of losses for which the Chinese government has accepted responsibility and has offered to make reparations. After some discussion regarding the policy of mission boards with reference to their losses in Nanking, no action was taken.

G. Slavery Convention.

The Committee was reminded that the President had transmitted the Slavery Convention, Geneva, 1927, to the Senate with the recommendation that it be ratified. The Committee voted to make the following report to the Committee of Reference and Counsel:

"The Committee has noted with much satisfaction that the Slavery Convention adopted in Geneva in 1926 has been forwarded by the President to the Senate of the United States for its ratification, and the Committee recommends that the Committee of Reference and Counsel address a communication to the Committee on Foreign Relations of the United States Senate urging the early ratification of this treaty, and further to suggest

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to its constituent Boards that they also address such letters to the Senate and that they enlist the support and influence of other organizations and individuals."

CHRISTIAN LITERATURE

During the past year, the Committee of Reference and Counsel has taken no action with reference to the important subject of Christian literature, simply because it has not found any way by which it could advance in order to obtain real results in the production of Christian literature. Doubtless some of the mission boards have endeavored separately to take such action, but the Committee has not received any information from them about this matter.

At the present time there is still pending a proposal for the appointment of some well qualified person to give his whole time to the development of Christian literature in Africa. It is expected that such a person and the necessary financial budget for his work would be supported jointly by the North American and European boards working in Africa. It is probable that definite recommendations on these lines will be forwarded to the boards concerned within a short time.

The Bureau for Christian Literature for Moslems, now an integral part of the organization of the Christian Council of Northern Africa and Western Asia, with headquarters in Cairo, under the direction of Miss Constance Padwick, has continued to render most helpful service to all the missions in Moslem lands. This is an example of successful cooperative work, and the reports of this literature bureau should be carefully studied by all mission boards. This bureau is one of the concrete results from the survey promoted by this Committee a few years ago, and its successful work is therefore of special interest to it.

In India, the Committee on Christian Literature of the National Christian Council, otherwise known as the "India Literature Fund," continues to appeal with not much success for the support of its plans. The response to these appeals must come through the missions of the several boards working in India, and the failure to obtain larger support in this way might well be made a subject of special inquiry by the boards that are interested in the development of a worthy Christian literature for the increasing number of readers in India.

Concerning other lands, the Committee makes no report because it has no recommendations to make at this time. This is not an indication of any decrease in interest or lack of appreciation of the importance of the literature interests of the Christian missionary movement in all parts of the world. At no time has there been a more urgent call for advance in such lines of work. But until the Committee can discover some means of awakening the boards and the missions to a more adequate method of producing and distributing Christian literature, even at the cost of curtailing other less produc-

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tive forms of work, it does not seem profitable to multiply recommendations or write long reports. The facts are generally known, the will to act effectively seems to be lacking.

The International Institute of African Languages and Cultures was established largely through the initiative of some of the members of this North American Conference. Towards its support several North American Boards make small annual financial grants. On its Board of Directors are four members appointed by the International Missionary Council on behalf of its constituent members. Because of their connections, it is gratifying to note here the successful beginning of the Institute work under the direction of Professor Westermann, a former missionary of the North German Missionary Society. The Institute has published two memoranda, both of great value, entitled "Textbooks for African Schools," and "Practical Orthography of African Languages."

It has also begun to issue a quarterly journal, "Africa," which has already established a high standard of excellence for its contents. Professor Westermann has already responded to two governmental invitations to be the expert adviser in conferences called to determine linguistic policies. The first of these conferences was held in the Gold Coast and the second in the Sudan. In both conferences important advance steps were taken in unifying and establishing the orthography of the vernaculars, and in recommending the languages to be developed in the production of literature. The Institute has already demonstrated that it will be of great assistance in the scientific study of African languages, and we may expect from its work results that will be of great value in the production of Christian literature for African peoples.

CHINA

The missionary situation in China has continued to receive the attention of the Committee of Reference and Counsel through its officers and several of its sub-committees. Circular letters have been sent from time to time to all the Boards working in China giving them information regarding matters of general interest and also concerning the actions of different Boards that had a bearing on questions of general missionary policy. In this way, the Committee has sought to promote a better understanding of the developing situation and also common policies in dealing with the questions that concern mission boards working in China. The Committee in so doing has been careful to recognize the independent responsibility of each board, and has refrained from taking any action that would seem to impose any policy upon a board by any external influence.

In the report of the sub-committee on Missions and Governments, reference will be found to several matters relating to China, and concerning these no additional statement is necessary, excepting the following note about the action of several boards regarding compensa-

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tion for losses in Nanking. The Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the American Baptist Foreign Mission Society, the United Christian Missionary Society, and the Board of Trustees of the University of Nanking have declined to apply through the American government for compensation for their property losses in Nanking. Each of these Boards is also making provision to compensate their missionaries for the loss of personal property, the amount of such compensation being determined by each board in accordance with what is deemed to be a fair approximation of the value of the average missionary outfit. The report of the Sino-American Commission appointed by the two governments to examine the claims for compensation in connection with the Nanking incident of March 24, 1927, is not available at the time of writing this report, and so no final statement regarding this matter is possible now.

CHINA FAMINE RELIEF

At the meeting of the Committee of Reference and Counsel held January 12th, 1928, at Atlantic City, the secretaries were requested to cable to China to determine the truth of the reports that were being received with regard to famine conditions in Chihli and Shantung.

At the meeting of the Committee of Reference and Counsel held February 8th, a report was presented by Dr. Warnshuis regarding the information received, both as a result of the cable to China and following interviews held by Dr. Warnshuis in Washington with the State Department and the American Red Cross.

It was voted at that time to appoint a special committee of four to report to the Executive Committee which was given power to act when the necessary data were in hand.

It was decided not to take further action until it had been clearly established that an emergency existed; that outside help was practicable; and that the Chinese desired such assistance.

The Executive Committee was authorized to act on behalf of the Committee of Reference and Counsel in deciding when and if the conditions existing justified the use of the \$100,000 left over from the previous famine in China which had been set aside "for use as a nucleus to start a campaign or campaigns for the relief of famine or famines in China."

The special committee appointed to study the situation consisted of Dr. J. R. Edwards, Dr. G. T. Scott, Mr. Henry S. Leiper, and Mr. F. M. Potter.

The information which continued to come from China left little doubt in the minds of the committee as to the existence of emergencies. It early developed that the major question, so far as China was concerned, was the practicability of administering relief if it were available.

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The International Famine Relief Committee in China, with headquarters in Peking, requested a grant of \$300,000 to provide relief for the stricken area. Frequent conferences with the Red Cross failed to secure any commitment on their part to a contribution for relief purposes. Their decision was largely based on the serious doubt as to the practicability of relief. It was suggested in these conferences that if the Committee of Reference and Counsel felt that their trusteeship of the \$100,000 required some further knowledge that they should secure an investigation in China as to what the conditions both as regards famine and as regards practicability of relief might be.

A group of former missionaries and others interested in China at about this time were stimulated in their interest in the situation by a proposal launched by Mr. William R. Johnson to carry on a campaign which should provide for the building of roads in China as a measure both of present relief in work offered to famine refugees, and as a preventive measure against further famines. This group secured the acting chairmanship of General Harbord and appealed to the Committee of Reference and Counsel to place at their disposal the \$100,000 for the purpose of raising relief funds.

The Executive Committee on March 8th authorized the use of \$1,000 of the \$100,000 to secure further information with regard to the situation in China. As a result of this information and the developing situation, the Committee on March 30th approved the plan of a temporary committee which had been set up through Mr. Johnson's efforts to organize a campaign for relief of famine in China and authorized the payment of \$25,000 for this purpose, stating that in their opinion the approval of some of the leading men in the country, such as President Coolidge, Mr. Hoover, Mr. Rockefeller, Captain Robert Dollar, and others, should be secured for such an effort. It was the feeling of the committee that the apathy of people in general toward the situation would make it exceedingly difficult to secure any adequate response to a campaign for China famine relief. They were convinced, however, that the time had come when some effort should be made to explore the situation in justice to the suffering that was apparent in China.

The Executive Committee met again on May 3rd to consider a further request for \$25,000 from the China Famine Relief Committee in order to carry forward their campaign. It was reported that the response of people who had been approached as members of the National Committee had been rather slow and that the committee was still lacking a chairman and treasurer. The Executive Committee expressed itself at that time as believing it essential for the success of the campaign that a chairman and treasurer who were outstanding figures in the national life of the country and would command the respect of those who might give were essential. The release of further funds was conditioned upon securing such executive officers.

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On May 9th the Committee met once more, giving consideration to the situation, and in view of the fact that the China Famine Relief Committee appeared to be making progress in the securing of the national officers suggested, agreed to a further payment of \$5,000 to provide expenses until such officers should be secured.

An enlarged meeting was called for May 17th to discuss as fully as possible the whole problem of the China famine relief situation. It was the judgment of that meeting that it should be made clear to the China Famine Relief that the \$100,000 in the hands of the Committee of Reference and Counsel was limited to financing an appeal for emergency famine relief, and not for famine prevention measures. That enlarged meeting recommended to the Executive Committee an additional grant of \$20,000 for the Famine Relief Committee, making a total of \$50,000, on the understanding that this amount would be sufficient to bring the emergency famine relief campaign to a conclusion by June 15th, which was the date originally proposed by the China Famine Relief. (This date had been agreed upon as the time when the new harvest would be coming in, and, therefore, probably the end of the emergency famine situation.) The Executive Committee immediately following this meeting on May 17th approved the suggestion and granted \$20,000 additional to the China Famine Relief Committee to bring their campaign to a conclusion by June 15th.

On June 29th the Executive Committee had a final meeting on this situation, and after discussion, it was:

Voted to recommend to the Committee of Reference and Counsel that the remaining \$50,000 should be turned over to the Universities, in accordance with the terms of the original agreement.

The Executive Committee in making its report in this matter stated that this had been one of the most baffling problems with which the Committee or the individual members had ever had to deal. Reports from China have been of the most conflicting character. It has been difficult to know in how far the Committee of Reference and Counsel was justified in countenancing or aiding in a campaign under all the circumstances which existed. At the same time the stewardship of the funds which have been left in a trusteeship to the Committee, made it difficult to withhold from famine sufferers what might prove to be the sole means of life and existence. The situation was further complicated by the fact that several members of the Executive Committee with administrative responsibilities in their boards for China were absent for most of the period from the country in attendance at the Jerusalem Meeting of the International Missionary Council.

The recommendation of the Executive Committee was approved by the Committee of Reference and Counsel on September 26, 1928, and the secretary was requested to authorize the National Savings

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& Trust Co. to turn over the balance of the funds to the trust accounts for the University of Nanking and Peking University in accordance with the terms of the court actions and the original agreements. This has now been done so that the Committee of Reference and Counsel has no further responsibility in connection with the surplus funds from the 1921-22 China famine.

MISSIONARY CULTIVATION OF THE CHURCH

In attempting this year to demonstrate the values and possibilities of interdenominational cooperation in missionary cultivation, this committee has directed its activities along the following lines.

A. Interdenominational Meetings of Pastors.

City-wide interdenominational meetings of pastors held in seven cities, including Philadelphia, Boston and Staten Island. In these meetings the World Mission of Christianity as presented by the Jerusalem Council has been the main theme of discussion. Usually, one or two Jerusalem delegates opened with detailed statements which were followed by questions from the floor and informal comment on the part of ministers present. In one city, the ministers voted to devote their next month's meeting to reports of a study of local responses to the foreign missionary appeal. Five of their number were asked to indicate whether foreign missionary giving in their churches had increased or decreased during the last five years and as far as possible to indicate the causes for these reported trends. In another city representative ministers were requested to share some of their problems with respect to the interpretation of missions to their church members and how they attempted to meet these problems. In still another city, the meeting with the ministers resulted in their planning for an interdenominational mass meeting on Jerusalem and the World Mission of Christianity in which all denominations and churches of the community enthusiastically participated.

B. Missionary Addresses.

An unusual number of missionary addresses have been made during the past six months by delegates to the Jerusalem Council meeting. These have consisted of formal addresses to official church gatherings, addresses to individual congregations, educational addresses at summer conferences, lectures in a number of theological seminaries and statements to mission boards. In addition to making opportunities for addresses of this sort this committee has encouraged the writing of missionary articles on Jerusalem and of a general character, placing these articles for their authors when this has seemed advantageous.

C. Women's Missionary Institutes

While joint activities between this committee and the Home Cul-

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tivation Committee of the Women's Federation have not been as many or fruitful as it is hoped they will be in the future, a satisfactory beginning has at least been made during the year just passed. In four of the Missionary Institutes conducted under the auspices of local Women's Missionary Federations, the committee has not only aided in the set-up of the program by its counsel but has participated by attendance and participation on the part of its secretaries.

D. Laymen's Missionary Movement

By definite action at its June meeting, the committee expressed its keen interest in the present activities of the *Laymen's Missionary Movement*. It assured this Movement of its hearty cooperation with the Executive Committee of the Laymen's Missionary Movement in furthering the best interest of foreign missions among the laymen of our churches.

E. Negro Churches

In the interests of extending and strengthening missionary education among the colored churches of our country, Mr. Stauffer accepted the invitation of the Hampton Institute authorities, shortly after his return from Jerusalem, to deliver a series of lectures at the Hampton Institute Summer Conference for Ministers. This was attended by over 400 negro pastors from more than twelve states.

F. Rural Churches

As an aid to the missionary cultivation of rural churches, almost three weeks last summer were given by Mr. Stauffer to Rural Pastors' Conferences and Missionary Conferences for church workers. The suggestion of organizing a team of speakers for Missionary Conferences in Rural Districts this spring is now under consideration by the committee.

Two significant attempts have been made by Board Secretaries during the past year to answer some of the current criticisms and misgivings regarding Foreign Missions. Dr. Cornelius H. Patton's contribution in this field is entitled "Foreign Missions Under Fire," and is a vigorous defense of the modern missionary movement in dialogue form. In this book Dr. Patton deals with a large number of the major controversial issues, supporting his own views by the testimony and opinions of other experts.

The other attempt at meeting present day criticisms is made by Dr. Robert E. Speer in a booklet entitled "Are Foreign Missions Done For?" This was prepared especially for circulation among Presbyterian ministers. Dr. Speer deals with each question or criticism in that direct, comprehensive and masterly way we have learned to expect from him. The facts with which he supports his arguments are taken largely from Presbyterian mission fields. So timely, valuable, and significant are these two contributions in the judgment of the Committee, that arrangements have been made with

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the publishers whereby boards desiring either of these books for distribution among their own ministers or laymen may secure them in quantities of a hundred or more at reduced charges.

G. Promotion and Cultivation Methods

Several months ago, the committee solicited brief summaries of promotional and cultivation methods from a dozen or more of our leading denominational boards. These have since been brought together in a single statement and sent out to all the boards composing the Foreign Missions Conference. The purpose behind this effort was to acquaint board secretaries with the variety of ways and means now employed in different denominations to stimulate interest in foreign missions and to insure more adequate and permanent financial support.

H. Bulletin

A Bulletin for Ministers has been under consideration by the committee for some time. This would have as its purpose.

1. To assist the minister to become an informed and successful interpreter of the foreign missionary enterprise in his local church.
2. To supply him with data on trends in foreign missions not elsewhere available, thus offering stimulus and help in the preparation of missionary addresses and sermons.
3. To provide a vehicle of communication between board secretaries and national Christian leaders abroad on the one hand, and ministers of local churches on the other.

"My Church and Its World Mission" is the title suggested for this bulletin of 32 pages. Several board secretaries and members of the Committee on Missionary Cultivation have already been consulted regarding the possible value of such a bulletin and the material it ought to contain. The bulletin should come from the press not later than the end of January and we hope it will be widely distributed by Mission Boards. If this bulletin is favorably received, similar ones specially prepared for Christian laymen, young people and theological seminary students may follow.

CITY-WIDE MISSIONARY CONFERENCES

Two significant city-wide interdenominational conferences on foreign missions have been encouraged and sponsored by the committee since the return of Jerusalem delegates. In both of these conferences, the committee participated by assisting in the initial promotion, by counselling with local committees on arrangement, by keeping the boards informed regarding developments, by relating the missionary educational secretaries of the different boards and the Missionary Educational Movement to the follow-up educational processes in the local churches, and by supplying literature and other helps for educational or publicity purposes. A detailed description of these two

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city-wide interdenominational conferences appears elsewhere in this report.

A. Buffalo

The churches of Buffalo and of six adjoining counties united in a special conference on foreign missions over the week-end November 9-11 (Armistice Day). The objectives were "to initiate a program of Education in World Missions, World Peace and World Brotherhood, and to provide for the quickening of our churches in the interest of world evangelism, international peace and the Christian world family ideal."

The program provided for denominational and interdenominational meetings. On Friday, November 9, an opportunity was given to the various denominational leaders to meet with the pastors and workers of their local churches and acquaint them with the activities of their denomination abroad, their needs as Boards in terms of money and missionary candidates, and their supply of missionary literature for follow-up educational purposes. On Sunday morning, November 11, most of the pulpits in the churches in Buffalo and vicinity were occupied by missionaries. Denominational mass meetings were scheduled for Sunday evening and follow-up denominational meetings for leaders on Monday. These denominational meetings were arranged by local representatives who hold membership on the General Committee on Arrangements.

Among the speakers in the interdenominational meetings are Dr. E. Stanley Jones, Dr. Charles Gilkey, Dr. Robert E. Speer, Mr. Kirby Page, Mr. Fred Ramsey, Bishop Francis J. McConnell, Mrs. J. M. Stearns, Dr. Wm. P. Schell, Mrs. Thomas Nicholson, Dr. F. R. Knubel, Rev. Samuel McCrea Cavert and Dr. Alexander Paul. As an earnest of their own interest in this week-end conference the Buffalo churches subscribed between two and three thousand dollars toward promotional and publicity expenses.

B. Cleveland, Dec. 5-9

The purpose and character of this city-wide Conference on the World Mission of Christianity will best be indicated by the following statement which appeared on the outside cover page of the printed program. "A thoughtful examination under competent and trusted leadership of the total contribution of Christian Missions to the life of the world, their present status and remaining task." The Cleveland Conference offered a striking contrast to the Buffalo Conference held during the month preceding. Instead of the mission boards sending a large number of missionary speakers, Cleveland concentrated on eight or ten. The meetings were less popular but more educational in character. Registrations were secured from all the churches and those registering were urged to attend every session in the spirit of one who has enrolled for an intensive course requiring

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preparation and has the will to work. There was a logical sequence of subject matter presented from the platform as the Conference passed from session to session.

On Sunday, December 9th, instead of missionaries occupying the pulpits of Cleveland, the pastors themselves agreed to preach missionary sermons. In these sermons many pastors attempted to pass on to their own congregations what they and a few of the privileged members of their church had received during the two intensive days of the Conference. The local Committee on Arrangements (of which Mr. Fred Ramsey was Chairman) consisted of 100 members representing every denomination in Cleveland.

On Wednesday evening, December 5, special services of prayer in preparation for the Conference were held "in all the churches." Four luncheon or supper conferences and a large mass meeting of young people were among the special features. Cultivation and Missionary Education Secretaries of denominational boards concerned were informed of this Conference and requested by the local committee to do all they could in relating this intensive missionary program to the normal missionary education processes of every church in Cleveland. The total registrations exceeded two thousand, with an average attendance at all meetings of approximately half this number.

A STUDY OF PROTESTANT BENEVOLENT GIVING

At a meeting of the Committee of Reference and Counsel held at Atlantic City in January, 1928, it was voted to request the Institute of Social and Religious Research to make a study of foreign mission giving through the North American boards since the beginning of this century. This request, worked into project form, was brought before the Institute in due course, was carefully considered, and was referred back to the Committee of Reference and Counsel with suggestions and counter proposals. A process of conference and of project reshaping has followed.

At a meeting of the Executive Committee of the Institute, held September 10, a project to be known as "A Study of Protestant Benevolent Giving in the United States," was finally approved, a budget authorized, and Mr. Charles H. Fahs, director of the Missionary Research Library, was appointed director of the study.

Since then research pertinent to the study has been under way, the work being carried on at the Missionary Research Library.

As indicated in the title of the study, the scope of the project is broader than originally contemplated, the advantage of the enlarged range of inquiry being that the results of the research will show trends in foreign missionary giving in relation to the tendencies in giving to other benevolences through the Protestant Churches of the United States, rather than as isolated phenomena. Indications as to

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causes of trends and suggestions as to future administrative procedure were watched for as the study proceeded.

A preliminary report of this study will be made at this meeting of the Foreign Missions Conference.

PUBLICITY

The publicity secretaries of foreign mission boards with headquarters in New York City have met in occasional meetings for conference during the year. These have been helpful in the development of more effective publicity methods and in the guidance given to the Foreign Missions Conference in its general publicity program and bi-weekly news releases.

In the last two meetings of this publicity group special attention has been given to the use of moving pictures in missionary cultivation and in a more extended use of radio broadcasting opportunities. During the year arrangements have been made by the Committee of Reference and Counsel for missionary addresses over several of the large radio broadcasting systems.

In connection with the Jerusalem Council Meeting, and since then, the secretaries have sought to cultivate the friendly cooperation of newspapers and magazine editors and they have gladly given assistance to writers of special articles. Immediately following the Jerusalem Council meeting, a special article on Jerusalem appeared in more than fifty church periodicals.

A. Bi-weekly News Releases

Throughout the year bi-weekly news releases have gone out from the offices of the Foreign Missions Conference to more than 120 editors of religious periodicals in the United States and Canada. The material for these releases is gathered from personal letters received by the secretaries, from field publications in the Missionary Research Library, and from testimony of missionaries who visit the office on their return from the mission field. The frequent appearance of material, sent out in these news releases, in a great variety of church periodicals, supports the view that this service is worth while and highly appreciated by our church editors. Frequently the material released is used as a basis for editorial articles. In order to make this service more effective, the cooperation of all National Christian Councils, Christian nationals, missionaries and home mission boards is earnestly solicited.

B. Films of Jerusalem Council Meeting

Approximately 3,000 feet of moving pictures were taken of the enlarged meeting of the International Missionary Council in Jerusalem this spring. These were exhibited to a small group of board representatives in New York in June, after which a

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sub-committee was appointed to investigate and to report on the possible use and cost of a single reel. It was the judgment of those who saw the original negatives that one good reel of not more than 1,000 feet might be made providing the Mission Boards were sufficiently interested to underwrite the cost of manufacture. Had more of our churches been equipped with the necessary projectional apparatus, it is quite likely that the boards would have underwritten the expense. As it was, after correspondence with a large number of these boards it was evident that in their judgment the promotional and educational values of such a reel did not warrant their investing the necessary funds. Since neither the I. M. C. nor the Committee of Reference and Counsel had funds of their own to underwrite the expense of manufacture, it was necessary to inform the Moving Picture interests that no use could be made of the pictures, whereupon the original negatives were destroyed.

C. International Review of Missions

Subscriptions to the *International Review of Missions* increased slightly during the past year, the total for October 1928 being 1,218. The interest and help of every board secretary is needed if the old subscriptions are to be renewed and new subscribers are to be found.

PREPARATION OF MISSIONARIES

This subject is of increasing importance to younger churches abroad. It deserves the thoughtful attention of all mission boards during the ensuing year. Most of our literature, so helpful in stimulating and guiding prospective missionaries in their preparation hitherto, is now from ten to fifteen years old. Recent changes in mission administration, the relation of missionaries to indigenous churches in types of service and, therefore, qualifications demanded of new missionaries seems to call for a fresh study of the work of our Candidate Departments and possibly for a re-appraisal of the character and objectives of missionary preparation, both before sailing and after arrival on the field.

Jerusalem gave little thought to this subject, preferring to refer the question of the need and qualification of missionaries to indigenous church groups and assuming, no doubt, that questions of missionary preparation would naturally follow and in fullness of time receive their due consideration by the sending countries.

During the year just passed the Committee on the Preparation of Missionaries has held two meetings. While no claim to great accomplishments can be made, several important services have been rendered and others are in process.

A. Evaluation of Literature

The committee has concluded its evaluation of the literature published under the old Board of Missionary Preparation, established

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in 1911. Such material as is still timely has been offered to the boards at reduced prices. From such observations as have been made, only a few boards continue to make use of this literature among their missionary recruits.

Repeated efforts have been made to induce the publishers of the *Living Religion Series* to publish manuscripts on Confucianism and Hinduism, as well as to offer these books in paper cover binding at reduced price. The present prospects are not bright.

B. Future Need of Missionaries

In order to provide first-hand reading material of the sort urgently needed today in recruiting new missionaries from among our finest, most consecrated Christian students, the committee has undertaken correspondence with outstanding representatives of Christian churches in mission fields, requesting them for personal statements on the future need of missionary effort in their country and on the type of missionary service most needed together with the qualifications of the workers desired.

C. Bibliography for Newly-Appointed Missionaries

A selected bibliography, classified topically, for use among student volunteers and others under appointment by their Boards has been prepared with the help of the Association of Mission Professors. This is now in printed form and should prove of real value to Candidate Secretaries in advising prospective missionaries relative to books to read in preparation.

D. Conference on Missionary Recruiting and Preparation

Arrangements are well advanced for a Conference on Missionary Recruiting and Preparation to which a selected list of Candidate Secretaries, student Christian leaders, Student Volunteer representatives, mission professors, language school teachers and missionaries on furlough have been invited. The Conference is called to meet at Pocono Manor Inn, February 1-3, inclusive. Professor Latourette is Chairman of the Committee on Program. The subject matter for discussion is divided as follows: 1. Recruiting. 2. Preparation (before sailing, after arrival, on the field, and during the furlough period). 3. Relationships between the Candidate Departments of the Mission Boards and the S. V. M.; between the Candidate and Administrative Departments of any one foreign mission board; and between the Candidate Departments of different boards.

E. Preparation of Missionaries to Bantu and Negro Africa

Last year a sub-committee representing the International Association of Agricultural Missions, the Committee on Africa of the Foreign Missions Conference and the Committee on Missionary Preparation, was appointed to make a study of qualifications for African mission-

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aries. This committee, assisted by a small group at the Kennedy School of Missions, Hartford, has prepared a statement on the Preparation of Missionaries to Africa, including a brief bibliography, adapted to the needs of new missionaries under appointment. During the year, this statement has been sent to African missionaries on furlough, recognized students of Africa, educators and administrators, for such revisions or additions as they might care to make. The last to study this statement and offer their comments have been: Thomas Jesse Jones, Professor Mabel Carney and a few of the delegates to the recent West Africa Conference.

It is hoped that all Boards appointing missionaries to Africa will order enough copies of this statement to meet their needs for the next few years. Only in this way can the cost of printing or multigraphing be met.

F. Conference of Newly-Appointed Missionaries—June 5-10, 1928, Princeton, N. J.

While not under the auspices of the Foreign Missions Conference, nor in any way related to the activities of the Committee on Missionary Preparation, this Conference represented a distinct and promising effort at interdenominational cooperation in the field of missionary preparation. Seventy newly appointed missionaries and at least thirty older missionaries and board secretaries were in attendance. The mornings were devoted to classroom work on a variety of technical subjects including phonetics. Each day some aspect of the spiritual life of the missionary and his personal problems constituted the theme of the devotional hour. The afternoons were given over to recreation and informal conferences with Candidate and Medical Secretaries. In the evening sessions special attention was given to the subject matter of the Jerusalem International Missionary Council meeting. The Boards of Foreign Missions for the Presbyterian Church, U. S. A., the Reformed Church in America, the American Baptist Foreign Missions Society and the Methodist Episcopal Church, cooperated in this Conference: After its close each Board took its newly appointed missionaries to its own headquarters for several days of intimate fellowship with the office staff.

THE ENCOURAGEMENT OF PRAYER

The special committee which is charged with keeping this matter before the attention of the mission boards and with the stimulation of the prayer life on behalf of foreign missions sent a letter to the mission boards urging that the significance of the Jerusalem Meeting of the International Missionary Council should be borne in mind, and asking that in board prayermeetings and in individual devotions prayer should be offered for that gathering. About 700 copies of this

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letter were used by the various boards among their pastors and board members, and it was apparent that people in many parts of the country were deeply interested and gave real attention in their prayer life to the Jerusalem gathering.

The committee have also sent out a letter to the boards calling attention to the fact that Thursday, January 10, is the Day of Prayer for missions in the universal Week of Prayer. The boards have been requested to observe this day as a Day of Prayer for foreign missions and they have been urged in centers where more than one board has headquarters to hold union prayer meetings if possible. The request has been made also that board officials urge the observance of this day on the part of the churches of their denominations. Reference has been made to the eight objectives for missionary prayer which were adopted at the Jerusalem Meeting and to the Service of Prayer which was prepared a year ago and is available for distribution.

The committee also urged that a suitable consideration of the place of prayer in missionary administration be provided for at the sessions of the Foreign Missions Conference and requested that suggestions regarding prayer might appear from time to time in the Foreign Missions Conference Bulletin. The nature of many of the problems with which the mission boards have to deal, either in a routine way or by special committee, is such that it becomes exceedingly easy to overlook the essential place which prayer activity should have in the whole missionary enterprise. Certain it is that mission board secretaries find it a very serious problem to keep up their active prayer relationships with the mission work and with their fellow-workers on the field. The committee generally has found a ready response to such suggestions as have been made. It is hoped that all secretaries will bear in mind the purpose of the committee to help foster what is regarded by all as one of the most vital parts of the work we are called upon to do.

FOREIGN STUDENTS

The Committee of Reference and Counsel at its meeting in January at Atlantic City authorized the Secretaries to endeavor to secure the services of some missionary on furlough who should be supported by his board to make a first hand study of the situation among foreign students, using as a basis the report on foreign students which was issued three years ago and utilizing also the very effective work which has been done by the Friendly Relations Committees of the Young Men's Christian Association and the Young Women's Christian Association. It was the hope of the committee that if such a missionary could be secured he might be able to study the situation not only academically but in visits to various university centers where foreign students are congregated; and by conversations with mission

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board authorities and others he might help to develop a reasonable and satisfactory plan by means of which the mission boards could be brought to give the attention to the situation which it deserves.

Unfortunately, the committee was unable to discover any missionary on furlough whose services could be made entirely available for this work and no funds were available to enable such work to be carried on. The committee can only report the fact that as a committee it is deeply concerned about the situation but has not been able to secure the necessary funds or cooperation to make possible any concerted move in the direction of working out acceptable plans. The committee would renew its request to the mission boards that some qualified missionary might be set aside for full time for the period of six months or a year to devote his attention to this matter.

THE RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES

The annual reports from the various churches which are given assistance have not yet all been received and fuller report of this work must be reserved for later publication. It is possible, however, to give some outline of the situation. A year ago the Yokohama Church completed and dedicated its new church building and a manse for the pastor. They have found a very great deal of satisfaction in the new and more adequate quarters which have thus been provided for their work. The church in Rio de Janeiro has begun construction of its new church building but still needs approximately \$20,000 to provide furnishings for the building. The cost of the land and of the building itself has been provided for from funds already raised.

The Peking Union Church has completed during the year its new house of worship which was dedicated on October 14, 1928. The church building and land when completed will cost approximately Mex. \$105,000, of which \$91,500 had been secured by the time of dedication. They are very happy in the new building which has been provided as a result of sacrifice and great effort on the part of the people in the community and are pressing forward to secure the balance of funds necessary as soon as possible.

During the year Rev. F. Gordon Hart was secured as pastor of the Church in Manila, taking the place of Dr. O. W. E. Cook, whose term of service expired in the spring. The Church in Rio de Janeiro extended a call to one minister during the year but he was unable to accept finally, and the Church has under consideration another minister who will probably accept when the call is extended. The services of the committee have been utilized in bringing together the church and the minister in both cases. Dr. Herbert Manchester, pastor of the Church in Yokohama, has been granted a year's leave of absence and during the period of his absence his place will be

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filled by Dr. James Alexander of Boston, who takes up his duties the first of January, 1929.

CONTACT AND CONFERENCE WITH MISSION BOARDS

The secretaries of the committee have considered it a definite responsibility laid upon them to come into contact with as many of the mission boards, either through board meetings or by visiting their headquarters, or in attendance upon meetings arranged by the boards, as opportunity and occasion might offer. In pursuance of this policy one or another of the secretaries has visited the following board headquarters: the American Baptist Society, New York; the American Bible Society, New York; the Christian Church, Dayton, Ohio; the Church of God, Anderson, Indiana; Protestant Episcopal, New York; the Evangelical Church, Cleveland, Ohio; American Friends Board of Foreign Missions, Richmond, Indiana; the Ohio Yearly Meeting of Friends, Alliance, Ohio; the United Lutheran Church in Baltimore; the Evangelical Lutheran Joint Synod of Ohio and other States; the Menmonite Board of Missions and Charities, Goshen, Indiana; the Methodist Episcopal, and African Methodist Episcopal, New York; Methodist Protestant, Columbus, Ohio; the Free Methodist Church, Chicago; the Presbyterian Church, and the Reformed Church in America, New York; the Reformed Church in the United States, Philadelphia; the United Presbyterian Church in Philadelphia; the United Brethren in Christ, Dayton, Ohio; the Christian and Missionary Alliance, New York; the Scandinavian Alliance Mission in Chicago; the Missionary Bands of the World, Indianapolis; the National Council of the Y. M. C. A. and the National Board of the Y. W. C. A., both in New York.

In addition to this, arrangements were made by the Mission Board of the United Church in Canada for Mr. Stauffer to speak at the conference at Whitby and by the American Board to speak at their annual meeting in Bridgeport. Dr. Warnshuis spoke before the American Bible Society, the Presbyterian and Methodist Boards, and spoke at a meeting arranged under the auspices of the American Advent Mission Society in New Hampshire. Mr. Moss spoke before the Boards of the United Presbyterian Church, the Reformed Church in the United States and the Christian and Missionary Alliance and before a public meeting of the Board of the Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ.

WEST AFRICA AND CONGO JUBILEE CONFERENCE

It is planned to have a report of this conference made at the Wednesday evening session of the Foreign Missions Conference. The American representatives who were in attendance at Leopoldville, September 16 to 24, bring reports of a most valuable gathering

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of real significance to mission work in West Africa. There were 177 in attendance. Representatives from the United States included seven of the denominational boards having work in West Africa: The Church of the Brethren, the American Baptist, The Woman's Baptist Society, the Methodist Episcopal, the Methodist Episcopal South and the Woman's Society, and the Presbyterian Church in the U. S. A. A number of delegates had opportunity to visit mission work in Nigeria, Liberia, the Gold Coast and the Cameroons on the way back.

UNION RELIGIOUS HEADQUARTERS BUILDING

The Committee of Reference and Counsel at its September meeting authorized Mr. Moss to devote some time to the project of securing a central building as headquarters for the various missionary and religious organizations in New York City. This problem has assumed some importance because of the necessity for making suitable arrangements for the Missionary Research Library. A central headquarters of this sort would make it possible for a larger group to have immediate access to the resources of the library. Such a building would also be of great significance in demonstrating the united purpose of the various Christian groups and would save a considerable amount of time now consumed in travel between the various headquarters to attend meetings and to fulfil appointments. Some exploration has been made of the problem but no plans that are at all definite have as yet been formulated.

LIST OF PUBLICATIONS ISSUED BY THE FOREIGN MISSIONS CONFERENCE, 1928

Why a Foreign Missions Conference. (Free)

The Missionary Situation in China. Henry T. Hodgkin. Price as follows:

\$.15	a copy
2.50	for 20 copies, postage extra
4.00	" 50 " " "
7.00	" 100 " " "

Medical Missions Conference Report. \$.50 a copy.

Recommendations to Mission Boards. (Free)

Service of Prayer for Missions. Reprint. \$.03 per copy, \$2.00 per hundred.

Foreign Missions Conference Bulletin, (Nos. 5, 6, 7, 8, 9 and 10 issued), price as follows.

1	subscription, per year	.....	\$ .25
10	" " " "	.....	1.75
20	" " " "	.....	3.25
30	" " " "	.....	4.50
50	" " " "	.....	6.00

Foreign Missions Conference Report, 35th Annual, 1928, \$1.25 paper, \$1.50 cloth.

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MIMEOGRAPHED MATERIAL

Significant paragraphs or actions from official Jerusalem Reports. (Prepared by Mr. Stauffer immediately after his return from Jerusalem and circulated to the Boards before publication of reports in America.)

Possible Activities in the Field of Home Cultivation.

Preparation of Missionaries. (Extracts from Report of Special Committee appointed by the British Societies to consider the future of the Board of Study for the Preparation of Missionaries.)

Study of Causes of Present Trends in Missionary Giving. (Suggested set of tests for use in the local church.)

Programs in Missionary Cultivation for 1928-9 reported by some of the larger Foreign Mission Boards.

Preparation of Missionaries for Bantu and Negro Africa.

News Releases, bi-weekly.

MEDICAL MISSIONS CONFERENCE

Upon authority of the Committee of Reference and Counsel the sub-committee on Medical Missions arranged for and conducted a Conference on Medical Missions which was held at the Riverdale Country School in New York City, April 3-5, 1928. The presiding officer of the conference was Dr. Randolph T. Shields, Dean of the Medical School of Shantung Christian University. The program included seven sessions held at the school, and on Thursday afternoon the members of the conference went to the new Presbyterian-Columbia Medical Center in New York City, where they had an opportunity to inspect the new hospital and to meet some of the members of the staff. There were seventy people who attended the conference, of whom forty-one were missionaries in active service. Five were candidates or under appointment to the field; nine were former missionaries not now in service and seven were mission board secretaries. The papers of the conference were published in a volume entitled Conference on Medical Missions, containing 128 pages. About 1200 copies of this volume have been distributed among medical missionaries in all parts of the world. It is the feeling of those who were present that this conference was even more valuable than the one held in Baltimore in 1926, and it is hoped that a similar one can be arranged for early in the year 1930. The findings adopted by the conference were sent out to all the mission boards for information. They are included at the back of the volume referred to. Additional copies of this report can be secured at the offices of the Committee of Reference and Counsel.

SLEEPING SICKNESS

A small sub-committee has given considerable time to the question

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of the assistance that North American missions might be able to give in the combat against the scourge of sleeping sickness in Africa. Through correspondence and personal conference close relations have been established with the officers of the League of Nations and its Commission on Sleeping Sickness. It is evident that the initiative in any effective effort to deal with Sleeping Sickness must be with the governments of the territories where it is prevalent. After consulting the mission boards most concerned, the sub-committee has given assurance that these missions would cooperate to the full extent of their resources in any practicable plans that these governments may adopt. At the present time, the committee is awaiting a report of the international conference on this subject which was called to meet in Paris in November.

BUREAU OF APPOINTMENTS

During the year arrangements have been made for the secretary of the Trustees of the Shanghai American School to handle the candidate correspondence for that school. Mr. Moss has continued to help in securing candidates for the Pyengyang Foreign School. One teacher was secured and sent out in the year 1928.

FOREIGN MISSIONS CONFERENCE BULLETIN

The Foreign Missions Conference Bulletin has been issued five times during the year. The February number was six pages in length. The August number was combined with the October number and issued on October 15, and was six pages in length. The December number also contained six pages. At the present time there are 1023 subscriptions to this bulletin. A considerable number of boards subscribe to several copies and send them to different members of the board for information purposes. This use of the bulletin is highly commended in that it serves to make available for board members information regarding the activities of the Committee of Reference and Counsel which they would not otherwise receive.

FOREIGN MISSIONS CONFERENCE REPORT

The thirty-fifth Annual Report was issued early in April. The volume was reduced in size from that of previous issues on account of the fact that full reports of the discussions were not printed. This was in accordance with the action of the Committee of Reference and Counsel last year that the size of the report might be reduced and some changes made in the matter of setting it up so as to reduce the cost and perhaps thereby extend the circulation. The boards have purchased and distributed 1,783 copies of the thirty-fifth Annual Report, at a price that was \$.40 lower than the report issued in 1927. It is planned to handle the report of the thirty-sixth Annual Conference in much the same way as for last year.

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THE RECOGNIZED LIST OF MISSION BOARDS

During the year two mission boards have been recommended to the British Government for membership in the recognized list of mission boards coming under the terms of Memorandum "A." These are the Board of Foreign Missions of the Augustana Synod and the Sudan United Mission.

VISA FEES FOR PASSPORTS

During the year the Committee has been able to make available for the mission boards information regarding visa fees on passports for various countries. This information was first published in the Foreign Missions Conference Bulletin of April 2 and a revised schedule as received from the Department of State was published in the issue of October 15. Since this list is subject to further change as the government carries on negotiations with different countries toward the reduction of passport fees, it is not deemed advisable to print the extended list in this report. Members who desire the information are referred to the Foreign Missions Conference Bulletin of October 15, copies of which can be secured upon application.

RECOMMENDATIONS TO THE MISSION BOARDS

On October 17 the Secretaries of the Committee of Reference and Counsel sent to the Secretary of each foreign mission board a pamphlet entitled *Recommendations from the Committee of Reference and Counsel to the Foreign Mission Boards and Societies, Members of the Foreign Missions Conference of North America*. This 38-page pamphlet contained the report of the Commission on Mission Policies and Methods in China, the proposed budget of the Committee of Reference and Counsel and the Foreign Missions Conference for the fiscal year 1929-30; the suggested revisions in the constitution of the Foreign Missions Conference of North America; the revised constitution of the International Missionary Council; a memorandum regarding service possibilities of the Missionary Research Library; and, finally, a series of questions which was prepared as a suggested basis for studying the Findings of the Jerusalem Meeting. Over nine hundred of these pamphlets were sent out, upon application by the mission boards, for distribution among board members by November 30. This method of sending the recommendations to the boards was adopted in view of the fact that the matters under consideration were all important and would need to have the careful attention of the various boards so that action could be secured by the boards in advance of the thirty-sixth Annual Meeting. The Committee would welcome any expression of opinion as to whether this method of sending out the recommendations has proved helpful to the boards in dealing with these matters.

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MISSIONARY RESEARCH LIBRARY

The last year has been a period of considerable stress and strain for the library. The Foreign Missions Conference, at its meeting in January, 1928, voted \$10,000 for the budget of the library for the fiscal year ending March 31, 1929, at the same time directing that no further grants should be made for this purpose but that "steps should be taken to place the library on an independent basis." Under the energetic chairmanship of Dr. C. H. Patton, the Library Committee has taken pains to canvass all known possibilities of outside financial aid to accomplish this end. An appeal was early sent to Mr. John D. Rockefeller, Jr., asking for a grant of \$10,000, but the reply led the Committee to believe it wise to await more light as to the future of research growing out of the Jerusalem meeting and the library's connection with such research, before pressing this appeal.

Meanwhile, drastic economies were put into effect in the library. Believing it imperative that any appeal for the library, or any negotiations for its transfer, should be on the basis of an agency in active operation, strenuous efforts were made to combine these economies with the continuance of at least a limited amount of service. The staff was reduced, all purchasing of new books ceased, no subscriptions to periodicals were renewed, but the doors were kept open, and readers and inquirers were given careful and painstaking attention. The present and the potential values and scope of the library were earnestly considered, and a program of service planned which might provide a basis for further appeal for financial aid.

In September, the appeal to Mr. Rockefeller was renewed and a favorable reply was received, with a grant of \$7,500 for this transitional year. The letter from Mr. Thomas B. Appleget, transmitting the check, stated: "As you will remember, I wrote Dr. Lerrigo on March 9, 1928 stating that Mr. Rockefeller, Jr., although interested in the library and its growing usefulness, did not consider that he could assume any large part of its support without the inferential responsibility which such a contribution would involve. That opinion is still held at this source. On the other hand, Mr. Rockefeller is willing to help with others in giving you another year to more thoroughly work out the financing problem of the library' and to more thoroughly establish it among its natural constituency."

With this provision for the fiscal year in hand, the program of enlarged service was actively entered upon. Cataloguing and book-buying were renewed, subscriptions to periodicals were brought up to date, and, under the instructions of the Library Committee, the preparation was begun of different types of bulletins for the use of the Board secretaries and of their constituencies. Two of these bulletins have now been issued, and a third one is in preparation.

Despite all handicaps, the use of the Library is growing steadily.

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The new quarters make for greater efficiency both for readers and for the staff, while requests for help over the telephone and through mail are increasing in number, in range of subject, and in spread of geographical source.

A. Action of the Committee of Reference and Counsel Concerning the Missionary Research Library

The chairman of the Library Committee, C. H. Patton, called attention to the action of the Foreign Missions Conference January 19, 1928, voting \$10,000 for the budget of the Library for the fiscal year ending March 31, 1929, and directing that no further grants should be made for this purpose but that steps should be taken to place the Library on an independent basis. The chairman reported that various special gifts totaling \$4,000 from Boards and individuals had been secured and a gift of \$7,500 from Mr. John D. Rockefeller, Jr., to carry the expenses of the Library for the fiscal year ending March 31, 1929. He emphasized the importance of more scientific study and research as a basis of our work and indicated the impossibility of securing the help of individuals and foundations toward carrying the expenses of the Library if the natural constituency, the Boards, refuse to make any grant toward the budget. The Committee made the following recommendations:

1. The approval in general of the enlarged program of library service, as outlined by Miss Hering, the Librarian, in the memorandum accompanying this report, in so far as the financial situation may allow, the detailed working out of the various proposals to be left to the Director of the Library in consultation with the Library Committee and the Cabinet.

2. In recognition of the past services of the Library and in the hope of carrying out the enlarged program of service, approval of a goal,—a budget for the Library of \$25,000 a year for a period of three years beginning April 1, 1929.

3. The placing in the budget of the Foreign Missions Conference for 1929 for the consideration and approval of the Conference the sum of \$10,000 toward the maintenance of the Library for another year.

4. Approval of an appeal to a selected number of Boards for additional grants toward the maintenance of the Library during another year, to the aggregate amount of \$5,000, these grants to be distinct from the quotas asked for the general budget of the Foreign Missions Conference, this proposal to be submitted to the Foreign Missions Conference at its annual meeting.

5. Approval of an appeal to Foundations and individuals for the aggregate sum of \$10,000 a year, on the basis of annual contributions, for a period of three years, beginning April 1, 1929, which is the unexpired period of our present lease.

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It was VOTED that the report of the Library Committee be received and transmitted to the Boards together with a covering letter from the Chairman of that Committee; that the Committee on Arrangements be requested to provide on the agenda of the next meeting of the Foreign Missions Conference for full discussion of the whole question, it being felt that the Committee of Reference and Counsel cannot take any action on the budget of the Library contrary to explicit action of the Foreign Missions Conference in January, 1928.

B. Library Service

At the June, 1928, meeting of the Library Committee it was proposed that there be developed a larger program of service on the part of the Missionary Research Library as a basis on which to seek further support. While it was recognized that heretofore a more aggressive outreach has been impracticable, owing to limitations in staff and budget, it was felt that, with the reorganization of headquarters on a firm basis, and with the forward impetus of Jerusalem making itself felt throughout the home constituencies, the time was ripe to consider enlarged functions for the library. In order to facilitate discussion of such a possible program, a survey of the types of service now rendered by the library is here given.

In general, these types of service fall into four major classes: 1, service rendered to visitors at the library itself; 2, that rendered over the telephone; 3, that rendered through the mails; 4, miscellaneous services. Before considering each of these classes more in detail, it must be remembered that back of all lie the preliminary technical processes of finding out what pertinent materials are published, and where; of evaluating and securing these materials; of making them easily available through classification, cataloguing, and keeping them in place and order on the shelves; and of constantly checking and searching to fill gaps. Unless this work behind the scenes is kept up to date, service of every kind inevitably slows down.

1. Service rendered at the library. This is perhaps the most obvious, and consists broadly in providing:

a. Opportunity to readers to browse among the new books and other current missionary and related publications. Something of the opportunity thus afforded may be realized when it is remembered that, under normal circumstances, the library receives currently 450 periodicals (351 published in English, 99 in foreign languages; of the total 78 are field publications).

b. Easy access, through preliminary processes already referred to and also through a complete open shelf system, to a wealth of materials of all kinds—books, pamphlets, reports, periodicals—both historical and current—published both in the sending countries and on the fields.

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c. Guidance to all readers through personal interviews to materials in the library not otherwise easily traced; or counsel on such aspects of the readers' problems as may be unfamiliar to them.

d. Locating over the telephone in other libraries of the city materials which are not to be found in the Missionary Research Library, but are needed by readers here.

2. Service rendered over the telephone to inquirers who do not themselves come to the library. In this type of work are requested:

a. Answers to pointed inquiries concerning specifically mentioned books. An S. O. S. call came thus from one of the Board Secretaries for "the real name of the European who some years ago published an attack on missions in China under the pseudonym of Lin Shao Yang."

b. Answers to inquiries concerning particular facts. From another Board came a request for verification or disproof of the attack on Livingstone's life in Africa to be found in "Trader Horn."

c. Answers to general questions, such as "what are the best two or three books on China to be recommended to classes of young people?"

d. Statistical information, as—what is the total number of Negro communicants in the United States according to denomination?

e. Verification of given quotations and references.

f. Information as to college, denominational or Board affiliations or present addresses of individuals.

While some of these types of questions can be answered promptly, others require hours of searching.

3. Service rendered through the mails. This usually involves more or less extended research on the part of the staff, and includes:

a. Answers to all such requests as come by telephone, noted above.

b. Furnishing annotated bibliographies; e.g., a suggested reading list on Africa, published in one of the current missionary periodicals.

c. Guidance in the choice of subjects for, or in preparation of, theses for advanced degrees. From a student in the Divinity School of the University of Chicago came a request for suggestions as to "books and magazines giving the conceptions of God, Christ . . . sin and salvation . . . man's place in the universe . . . as these have been actually preached by representative missionaries to the higher classes in India."

d. Suggestions given to Board Secretaries, writers, teachers, etc., as to materials useful in the preparation of particular speeches, articles and books.

4. Miscellaneous services. These include such activities as:

a. Articles, bibliographical and otherwise, contributed to periodicals by the staff; e.g., regular bibliographical contributions to the *International Review of Missions*.

b. Coöperative indexing with other libraries in New York City.

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c. Maintaining a limited loan service (especially in connection with inter-library loans).

d. Preparing occasional exhibits of significant and recent books, such as those held at the Foreign Missions Conference, and at the last Student Volunteer Movement Convention.

Although the size of the staff has varied, it is safe to say that the technical work of the library, together with the services broadly outlined above, can hardly be rendered with even approximate satisfaction with less than three full-time workers (librarian, cataloguer, stenographer); and at least part-time on the part of the director. Any program involving additional service must also involve either the curtailment of some of the present activities, or an addition to the working force of the library.

FINANCIAL SITUATION

A. Fiscal Year Closing March 31, 1928

For the fiscal year closing March 31, 1928, it will be recalled that special efforts were made to close without a deficit, and 31 mission boards made extra contributions to help achieve this purpose. These additional contributions amounted to \$15,377.59. Ten boards increased their contributions above those of the preceding year. From various individual sources \$22,896 was secured and the items in the budget were sufficiently reduced so that the books were closed March 31 with a balance of \$25.69. The Committee is deeply grateful for this outcome of what promised to be a very difficult situation.

B. Fiscal Year Closing March 31, 1929

For the current fiscal year ending March 31, 1929, the budget adopted at Atlantic City amounted to \$66,666.00. The contributions of individuals toward this budget which were anticipated have all been received up to the present time. The mission boards are making their contributions in accordance with the usual schedule and it is anticipated that all necessary payments will be received by March 31. Some readjustment has been made in the items of the budget and it is anticipated that the expenditures will not be quite as great as the sum budgeted. The Committee has reason to believe that if all the board payments are promptly received sufficient funds are in sight to take care of the budget for the current year.

At the meeting of the Committee of Reference and Counsel on January 12 a sub-committee was appointed to study the basis of contribution by the boards to the Foreign Missions Conference. This committee held several meetings during the year and delayed its final report to the Committee of Reference and Counsel until after the Jerusalem Meeting. The Committee of Reference and Counsel on September 27 as a result of the report of this Committee took the following action:

REFERENCE AND COUNSEL

VOTED that the members of the Foreign Missions Conference be asked to contribute to the Conference at a flat percentage rate for all societies, to be figured on the basis of expenditures for recurring items of income received in North America, exclusive of sums spent in Latin America.

In sending out the proposed budget for the fiscal year 1929-30 for action of the various boards in advance of the thirty-sixth annual session of the Foreign Missions Conference this action has been reported to each board. It is of interest to note in this connection that up to the present time between forty-five and fifty boards have adopted the rate of one-quarter of one percent in making their contributions to the Conference.

BUDGET FOR THE WORK OF THE FOREIGN MISSIONS CONFERENCE

April 1, 1929—March 31, 1930

EXPENSE

Committee of Reference and Counsel:

Budget items

Salaries of Secretaries.....		\$11,500.00	
Clerical Salaries			
4 Stenographers	\$6,760.00		
3 Clerks	3,420.00		
Accounting	1,320.00		
Extra Service	500.00	12,000.00	\$23,500.00
OFFICE EXPENSE			
Rent		7,250.00	
Cleaning		800.00	
Water, Ice, Towels.....		125.00	
Light		200.00	
Printing and Supplies.....		1,200.00	
Postage and Telegraph.....		1,200.00	
Telephone		750.00	
Shipping Room		800.00	
Insurance		125.00	
Auditor		100.00	
Travel		1,280.00	
Contingencies		1,000.00	14,830.00
Foreign Missions Conference.....			1,000.00
Total			\$39,330.00
International Missionary Council.....			20,000.00
Total			\$59,330.00
INCOME			
Special Gift		\$ 5,000.00	
Pledged by Boards for 1928-29.....		54,109.00	
Additional to be provided.....		221.00	
Total			\$59,330.00

A contingent additional budget of \$7,000 for the International Missionary was approved, expenditure against it to be contingent upon the additional income being assured.

REFERENCE AND COUNSEL

ANNUAL FINANCIAL REPORT

COMMITTEE OF REFERENCE AND COUNSEL

Statement of Income and Expenses for the Twelve Months

Ended March 31, 1928

	<i>Estimated Income and Approved Estimates</i>	<i>Actual Income and Expense</i>	<i>Unrealized Estima- ted Income and Unexpended Bal- ance of Approved Estimates</i>
INCOME			
J. D. Rockefeller, Jr., Special Gift for Library			
Moving Expenses	\$ 6,000.00	\$ 6,000.00	.....
J. D. Rockefeller, Jr., Budget.....	10,000.00	10,000.00	.....
Individuals	6,896.00	6,896.00	.....
From Mission Boards (Regular).....	50,000.00	51,512.27	\$ (1,512.27)
From Mission Boards (Additional).....	15,377.59	15,377.59	.....
Miscellaneous	1,911.41	894.97	1,016.44
Total.....	\$90,185.00	\$90,680.83	\$ (495.83)
To Apply on Deficit Year Ending Mar. 31, 1927		\$ 1,909.21	
Total Income.....		92,590.04	
EXPENDITURES			
COMMITTEE OF REFERENCE AND COUNSEL			
<i>General Expenses:</i>			
Salaries of Secretaries.....	\$10,000.00	\$12,291.66	\$ (2,291.66)
Clerical and Stenographic Services.....	15,036.00	11,152.25	3,883.75
Rent	4,250.00	2,784.35	1,465.65
Moving Expenses	2,000.00	1,933.55	66.45
Cleaning	1,000.00	908.68	91.32
Water, Ice and Towels.....	150.00	96.46	53.54
Light	326.67	163.13	163.54
Stationery, Office Supplies and Printing..	900.00	1,497.99	(597.99)
Postage and Telegraph.....	1,000.00	1,117.25	(117.25)
Telephone	715.91	731.25	(15.34)
Shipping Room	846.00	805.69	40.31
Auditor	100.00	100.00	.....
Insurance	25.00	200.13	(175.13)
Traveling Expenses of Committeemen	2,000.00	1,046.77	953.23
Miscellaneous	250.00	247.84	2.16
Total.....	\$38,599.58	\$35,077.00	\$3,522.58
Foreign Missions Conference.....	\$ 1,200.00	\$ 874.41	\$ 325.59
Contingent Fund	1,520.00	259.54	1,260.46
Total.....	2,720.00	1,116.11	1,603.89
International Missionary Council.....	18,900.00	18,900.00	.....
Missionary Research Library—			
Rent of Office.....	\$ 3,800.00	\$ 3,791.65	\$ 8.35
Moving Expenses	11,200.00	10,608.69	591.31
Cleaning	1,000.00	786.85	213.15
Water, Ice and Towels.....	75.00	.....	75.00
Light	173.33	112.76	60.57
Telephone	409.09	272.36	136.73
Shipping Room	275.00	78.62	196.38
Book Purchases and Bindings.....	2,327.00	2,326.05	.95
Office Expenses	593.00	306.42	286.58
Salaries	10,113.00	9,621.89	591.11
Totals	\$29,965.42	\$27,905.29	\$2,060.13
Deficit April 1, 1927	\$90,185.00	\$82,998.40	\$8,186.60
Total		9,565.95	
Balance as at March 31, 1928.....		\$92,564.35	
		25.69	
		92,590.04	

REFERENCE AND COUNSEL

Statement of Assets and Liabilities As at March 31, 1928

ASSETS—

Cash in Bank—Corn Exchange Bank.....	\$ 1,725.37
Irving Bank Columbia Trust Company.....	8,823.60
Petty Cash	\$10,548.97
Total Cash Balance March 31, 1928.....	\$10,834.97
Accounts Receivable:	
Scottish Mission Industries.....	\$ 14.17
China Famine Fund.....	100.37
Federation of Women's Board of Foreign Missions.....	31.25
Student Volunteer Movement	20.71
M. Stauffer Expense Advance	801.75
Pledges Receivable	968.25
Deferred Charges	6,369.09
Total Assets	\$18,771.33

LIABILITIES

Accounts Payable:	
Miscellaneous	174.02
Milton Stauffer's Fund	145.00
Irving Bank Columbia Trust Co.....	9,000.00
Deferred Credits	\$ 9,319.02
Transmission Funds	1,625.00
Balance as at March 31, 1928.....	7,801.62
Total Liabilities	\$18,771.33

April 9, 1928.

CONCLUSION

This summary report of a year's activities cannot begin to comprehend the actual accomplishments of missionary coöperation. We must in fairness recognize other groups which are contributing to the development of a larger cooperative spirit. But more than the work that may be done is the fact that the Committee of Reference and Counsel is an organized group ready to function at any moment when needed because during the years there has been built up a confidence and a readiness to seek each other's points of view and to act together. The offices at 419 Fourth Ave. belong to the boards and the secretaries are there to serve the boards and the missionary enterprise in any way possible. We believe the consciousness of the existence of the Conference and its headquarters is a vital strength in the programs of all the mission forces both at home and on the field. If the Conference is supported by the boards in this spirit it will assist materially in enabling the Christian forces to meet the new day of opportunity in missions.

This Conference represents practically all of the foreign mission forces in North America. Its method has always been that of conference and discussion, never of coercion in any sense. The mutual fellowship and confidence established on this basis should lead us forward into yet more effective efforts of missionary cooperation.

INTERNATIONAL MISSIONARY COUNCIL

The report of the International Missionary Council for the year 1928 naturally centers in the enlarged meeting in Jerusalem. The early months of the year were filled with the preparations for the meeting, which included especially the publication and distribution of the preliminary papers. Several group meetings were held in America in which these papers were discussed. On "Religious Education" such groups met in New York, Chicago, and Toronto. Other groups discussed the papers on Industrial Problems, Racial Relations, Rural Questions, The Relation between the Younger and the Older Churches, and the Christian Message in Relation to Non-Christian Systems. Through these group meetings and in the writing of a considerable number of the papers, the North American contribution in the preparations for the Jerusalem Meeting was large and helpful.

The delegates at Jerusalem who represented the Foreign Missions Conference were the following: Mrs. Murray G. Brooks, The Rt. Rev. James Endicott, D.D., LL.D., The Rev. Canon S. Gould, M.D., D.D., D.C.L., Edgar J. Tarr, K.C., LL.D., Bishop Wm. B. Beauchamp, D.D., LL.D., Rev. H. A. Bridgman, D.D., Miss Helen B. Calder, B.A., Rev. E. F. Campbell, B.D., Rev. Samuel M. Cavert, M.A., Rev. S. J. Corey, LL.D., Rev. W. G. Cram, D.D., LL.D., Miss Margaret Crutchfield, B.A., Rev. R. E. Diffendorfer, D.D., Rev. J. H. Franklin, D.D., LL.D., Mrs. H. E. Goodman, President John Hope, M.A., LL.D., Rev. F. H. Knubel, D.D., LL.D., Rev. A. D. Leavitt, D.D., Miss Sarah S. Lyon, B.A., Bishop F. J. McConnell, Ph.D., D.D., LL.D., Mrs. E. R. Nicholson, L.H.D., Fred W. Ramsey, Esq., Rev. E. W. Riggs, B.A., Rt. Rev. L. C. Sanford, D.D., Rev. Wm. P. Schell, D.D., Rev. H. M. Shuman, Harper Sibley, Esq., B.A., LL.B., Mrs. Harper Sibley, Mrs. E. H. Silverthorn, M.A., Robert E. Speer, Esq., D.D., LL.D., Mrs. Robert E. Speer, M.A., Rev. Milton T. Stauffer, B.A., B.D., Rev. F. P. Turner, B.A., Mrs. Charles W. Williams, Rev. J. R. Wilson, B.D., Rev. S. M. Zwemer, D.D., LL.D.

In addition to these elected delegates, the following persons from North America were coopted members of the meeting: Rev. W. W. Alexander, D.D., President K. L. Butterfield, LL.D., Miss Mary A. Dingman, Prof. Wm. E. Hocking, Ph.D., S. G. Inman, LL.D., T. J. Jones, LL.D., Mrs. John R. Mott and Professor Luther A. Weigle, D.D. As representatives of the Student Christian Movements in North America, the following were present,—Mr. Murray G. Brooks, Mrs. Twila L. Cavert and Professor Thomas W. Graham, D.D. The officers resident in North America are Dr. John R. Mott, Chairman, Mr. James M. Speers, Treasurer, and Dr. A. L. Warnshuis, Secretary. Other American members of the staff who were present were Charles W. Harvey, Mr. Charles H. Fahs, and Miss Esther Strong.

For a description of the Meeting and a record of its proceedings,

INTERNATIONAL MISSIONARY COUNCIL

for which there is no room in this brief report, reference should be made to the published minutes and to the book by Mr. Basil Mathews, "Roads to the City of God," and to the Complete Report in eight volumes. It is probably true that the Jerusalem Meeting is one of the most significant meetings of the Christian Churches that has been held in recent years.

In the few months that have passed since the Meeting, attention has been given first to the publication of the reports. Efforts were made to issue these early and to make them as readable and as useful as possible. In both these respects some success has been achieved. The reports have been published in both North America and in England. The statements and recommendations formally adopted by the Council were published in June in a pamphlet entitled "The World Mission of Christianity" of which 40,000 copies have been circulated in North America. The book "Roads to the City of God" was published in July, in a paper covered edition by the Missionary Education Movement, and a cloth bound edition by Doubleday, Doran and Co. The eight volumes of the complete report were published in October. The sale of all these books has begun in a way that promises a large circulation. The first volume of the reports, "The Christian Life and Message in relation to non-Christian Systems" was recommended by the Religious Book Club as one of the principal books of the month in its November bulletin.

The purpose of the Jerusalem Meeting can be accomplished only as the discussion of the subjects on its program is continued in the meetings of missionary boards through whom effect can be given to its findings, and as the results of the meeting become known and are accepted and applied by the ministers and members in the Churches. This is a task that will not be finished in a few months. It has been begun in various ways. The delegates who were in Jerusalem at this Meeting began immediately after their return to make reports of it in their public addresses and in articles printed in church and other periodicals. The circulation of the pamphlets and books that reported the Meeting has brought the message of the Meeting to an ever-widening circle of people. The discussion of the Jerusalem subjects has been taken up in many mission-board meetings, stimulated to some extent by the papers and questions circulated by the Committee of Arrangements for this Annual Meeting of the Foreign Missions Conference. It is hoped that the program of this Annual Meeting will result in promoting the study of these Jerusalem reports by every board represented in the Conference. In this way, it is firmly believed, the cause of foreign missions in our North American Churches will be greatly advanced.

The constitution of the International Missionary Council was revised by the Jerusalem Meeting, and it is now subject to ratification by the national missionary conferences and councils of which the

INTERNATIONAL MISSIONARY COUNCIL

international council is composed. The revised constitution is printed in full, with explanatory comments, in the annual report of the Committee of Reference and Counsel, and that Committee recommends that the Foreign Missions Conference approve and ratify it.

If ratified, the members to be elected by the Foreign Missions Conference of North America as its representatives in the regular or special meetings of the International Missionary Council will be chosen by the Conference in accordance with the call of each Council meeting. In every case, the calling of a meeting of the Council must be approved by two-thirds of the national bodies constituting the Council. The membership of the Council is to be composed not of individuals but of national bodies, who will for each meeting elect their representatives in accordance with the purpose of the meeting that is to be held. This membership will hereafter be world wide, including the national missionary organizations and Christian councils in Asia, Africa and Latin America, as well as those of the "sending Churches."

The functions of the Council are unchanged from those stated in the former constitution.

The Committee of the Council is no longer appointed by the Council, but hereafter it is to be elected by the constituent national organizations, with three other persons from countries not otherwise represented, who are to be nominated by the Council's officers. Five other persons may be nominated by these officers to be consultants without voting powers. Under the revised constitution, the Foreign Missions Conference of North America is entitled to elect seven representatives on the Committee of the Council. Acting under the existing constitution, the Jerusalem Meeting elected the following persons from North America to serve until they or their successors are elected by the Foreign Missions Conference, namely, Rev. R. E. Diffendorfer, D.D., Rev. J. H. Franklin, D.D., Rev. A. D. Leavitt, D.D., Mrs. Evelyn Riley Nicholson, L.H.D., the Honorable N. W. Rowell, Mr. Harper Sibley, and Robert E. Speer, D.D.

It is desirable that this Annual Meeting of the Foreign Missions Conference should take action both with reference to the revised constitution of the International Missionary Council, and also the election of its representatives on the Committee of the Council.

A meeting of the Committee of the Council will be held in Williamstown, Mass., July 11-21, 1929.

For several years the Council has asked its chairman, Dr. John R. Mott, to give his whole time to the Council's work. To this request Dr. Mott has now acceded, and beginning on November 1st, 1928 he has assumed the chairmanship as his full time occupation, resigning his offices in other organizations. At its meeting in October, the Committee of Reference and Counsel adopted the following resolution:

INTERNATIONAL MISSIONARY COUNCIL

"The Committee of Reference and Counsel of the Foreign Missions Conference of North America has heard with deep satisfaction of the decision of Dr. John R. Mott, in response to the urgent request of the International Missionary Council, to free himself from other large responsibilities with a view to devoting himself to service as Chairman of that Council. The Committee fully recognized the world-wide service which Dr. Mott has rendered with various Christian organizations and desires to express its gratitude for the manifest blessing of God on his labors in so many directions. At the same time it seems evident that at this critical moment especially the course of Christian missions is in need of the fullest service possible of one who is so largely responsible for the growing unity of missionary forces and their enlarged conception of the world mission of Christianity and who seems providentially fitted for the leadership required at this hour."

At the present time Dr. Mott is making another visit to the missionary fields in Asia, going to India and the Far East.

The efforts that are being made to carry out the recommendations of the Jerusalem meeting belong to the work of the next year, and no attempt is made here to foretell what the results may be. It will probably be sufficient to say that careful attention is being given to these recommendations and the cooperation of all the national bodies constituting the Council is solicited.

MISSIONARY WORK AMONG THE JEWS

Through the appointment by the Committee of Reference and Counsel of members on a joint North American advisory committee, the Foreign Missions Conference participated in the arrangements for the international conferences on a Christian Approach to the Jew which were held in Budapest and Warsaw in the spring of 1927. These Conferences appealed "to the International Missionary Council to consider at its first meeting how it can draw more closely together in coöperative action the various societies, and how it can make the work among the Jews more central in the plans and sacrificial devotion of the Churches."

This appeal was received by the Council in its meeting at Jerusalem, and it adopted the following resolution:

"In view of the needs and opportunities of the present situation in Jewry throughout the world, as shown in the volume reporting the proceedings of the two international world conferences held at Budapest and Warsaw in April, 1927, this Council appeals to all the Churches of Christendom to consider the claim for active work among the Jews, and especially to study the changed conditions which call for intercession and for increased support of all the recognized agencies now laboring among this people.

"The Council further refers the findings of the report to its Committee for favorable consideration and action."

Pursuant to this action, the Committee of the Council instructed the officers of the Council to consult with the groups in the various countries responsible for the arrangements for the conferences in

INTERNATIONAL MISSIONARY COUNCIL

Budapest and Warsaw, with a view to the appointment of a small committee to coöperate with the officers in considering and carrying out the recommendations of those conferences.

The Council's officers have made such inquiries, and an international committee has been appointed, with the Rev. James M. Black, D.D., of Scotland, as Chairman, and with the following members from North America: Rev. J. S. Conning, D.D., Rev. Bishop Thomas Nicholson, Canon S. Gould and Rev. Henry Einspruch. The appointment of these four North American members has been approved by the Administrative Committee of the Home Missions Council.

Budgets, 1928, 1929, 1930

	1928	1929 and 1930
I. Administration:		
1. Salaries:		
a. Secretaries	\$14,800	\$14,800
b. Assistants and Stenographers.....	7,872	9,665
c. Share of Business Office.....	990	990
2. Rent, rates, cleaning, lighting and heating.....	4,300	4,300
3. Stationery, Postage, Telephone, etc.....	1,580	1,580
II. Traveling Expenses:		
1. Secretaries' Travel	2,000	2,500
2. Committee Meeting	1,000	2,500
III. Expenses of Chairman's Office in New York.....	1,470	1,470
IV. Printing:		
Minutes and Sundries.....	300	300
Quarterly Notes	250	250
V. International Review of Missions (Subsidy).....	1,750	1,750
VI. Contingencies	500	500
Total.....	\$36,812	\$40,605
Less income from special funds for secretarial salaries and expenses	8,020	605
Total to be provided by the national missionary organizations:	\$28,792	\$40,000

OFFICERS OF THE INTERNATIONAL MISSIONARY COUNCIL

The Jerusalem Meeting of the International Missionary Council elected the following officers:

Chairman—Dr. John R. Mott.

Vice Chairmen—Dr. C. Y. Cheng, The Bishop of Salisbury, a woman to be elected by the Committee of the Council.

Treasurer—Mr. James M. Speers.

Secretaries—Mr. J. H. Oldham, Rev. William Paton, Rev. A. L. Warnshuis.

NORTH AMERICAN MEMBERSHIP

Miss Helen B. Calder, Rev. R. E. Diffendorfer, D.D., Rev. J. H. Franklin, D.D., Dr. K. S. Latourette, Mrs. Thomas Nicholson, Hon. N. W. Rowell, Dr. R. E. Speer.

COMMISSION ON MISSION POLICIES AND METHODS IN CHINA

Presented by DR. K. S. LATOURETTE, *Chairman*

Dr. Latourette in presenting the report of the Commission to the Foreign Missions Conference on January 17, 1929, called attention to the fact that this report dealt only with questions presented to the Commission by the mission boards and that the work of the Commission will be of value chiefly as it is an aid to discussion and action by the mission boards of North America and the Christian bodies in China. He called attention also to the very great danger that would result in not giving heed to the problems with which the report deals, indicating that it would be very easy to slip back into the old order of mission work as conditions returned to normal in China. The fundamental movements behind the Chinese revolution will cause events in China to continue to move with rapidity. He further urged that the boards refer the report to the appropriate bodies in China for discussion and recommendations on the questions raised. Two recommendations of the report he called to the particular attention of the Conference; namely, the one concerning the imperative necessity of an increasing use of literature and the other regarding the problem of re-awakening and strengthening the interest of our churches in missions in China. He further made a personal suggestion growing out of the problems considered by the commission, that more attention be given to the problem of recruiting, training and supporting a Chinese ministry.

ORGANIZATION OF THE COMMISSION

The above commission was appointed in February, 1928, by the Committee of Reference and Counsel of the Foreign Mission Boards of North America, in pursuance of a resolution adopted by the Foreign Missions Conference of North America at Atlantic City, January 12, 1928. That resolution was as follows:

The Business Committee finds itself unable during the meeting of the Conference to prepare a statement which could satisfactorily evaluate the present situation in China in its bearing on Christian Missions in that country. Nor is there time for any adequate discussion here of the numerous important questions relative to missionary policies and methods in China. Therefore the Committee makes the following recommendations:

1. That the Foreign Missions Conference of North America instruct its Committee of Reference and Counsel to appoint a commission of twenty-five members, to be known as a Commission on Mission Policies and Methods in China, which shall study the conditions affecting Christian work in China and those questions on policy and method on which mission boards are now seeking light and guidance.

2. That the proposed commission be instructed to seek fullest information and expression of opinion from the various boards at work in China and from their missionaries; that it especially seek information and advice from the Chinese Christian forces.

3. That as a part of its work the proposed commission advise the Executive Committee of the National Christian Council in China

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of the nature of the questions before the commission and seek its counsel. That the National Christian Council in China be requested to recommend such delegates from China to the Meeting of the International Missionary Council at Jerusalem as are planning to return home by way of America and who are especially qualified to interpret to the commission the mind of the Christian forces in China on the questions under consideration. That the National Christian Council be requested at the same time to name for conference with the proposed Commission any other Chinese Christians who are planning to be in America in the near future and who also are especially qualified for the desired cooperation with the Commission.

4. That the Mission Boards in the United States and Canada be requested to meet the necessary traveling expenses of any members of their own constituencies who may be asked to serve on the proposed Commission.

5. That the proposed Commission be urged to complete its work and report its recommendations to the Committee of Reference and Counsel for transmission to the boards as soon as possible.

The members of the Commission are as follows:

*H. E. V. ANDREWS	*O. E. GODDARD	*J. W. WOOD
*A. E. ARMSTRONG	CANON S. GOULD	MISS M. WOOLLEY
*A. R. BARTHOLOMEW	*E. H. HUME	
*C. D. BONSACK	R. M. JONES	—
K. L. BUTTERFIELD	*K. S. LATOURETTE	*MISS M. HODGE
*R. E. CHANDLER	*W. W. LOCKWOOD	P. H. J. LERRIGO
*S. J. COREY	MRS. F. J. MCCONNELL	*L. B. MOSS
R. E. DIFFENDORFER	*MRS. C. K. ROYS	F. M. POTTER
*G. E. EPP	E. W. SMITH	J. M. SPEERS
*J. H. FRANKLIN	R. E. SPEER	*M. T. STAUFFER
*F. D. GAMEWELL	*MISS H. THOBURN	*A. L. WARNSHUIS

The Commission held its first meeting on April 11, 1928, partly to plan for the longer meeting in June, and partly to meet Mr. Hawkins of the London Missionary Society. A sub-committee appointed by the Commission to arrange further for the June gathering met on April 27 and May 18.

NARRATIVE OF HARTFORD GATHERING

The people whose names are starred above were present at the Hartford gathering, June 1 to 4. Professor Lewis Hodous, D. J. Fleming and Miss Elizabeth Bender were present by invitation, filling places of some unable to attend. With the Commission met the following Chinese and missionaries:

T. C. BAU	A. W. LINDSAY	LENNIG SWEET
WM. L. BEARD	S. H. LITTELL	Y. Y. TSU
MRS. C. C. CHEN	PAUL C. MENG	SISTER URSULA MARY
DONALD FAY	MISS L. MINER	Y. H. WANG
J. C. JENSEN	D. W. RICHARDSON	C. P. WANG
T. T. LEW	C. STANLEY SMITH	R. C. WELLS

At the Hartford meeting all participated on equal terms and all were impressed with the remarkable spirit of fellowship. The members of the Commission would record their deep appreciation of the contributions made both by the missionaries and the Chinese.

Weeks before the June meeting letters had been sent to the mission boards of North America asking for the questions on which each would like the counsel of the Commission. Those questions, a list of which is attached herewith, formed the basis of the discussions at the Hartford gathering. A summary of the discussions and main trends of opinion at the Hartford meeting follows:

A. Conditions in China Which Confront the Christian Communions and of Which the Commission Was Conscious as It Worked

1. Radically and rapidly changing conditions in China make reconsideration of mission policies and methods imperative. The political chaos has brought its problems but the most significant movements have been the rise of nationalism (with its attendant agitation against the special privileges held by foreigners and the desire of the Chinese Christians for greater freedom from foreign control), and the revolution that is affecting all phases of Chinese life, social, economic, intellectual and religious.

2. The exodus of missionaries from China in 1926 and 1927 makes it possible to re-examine mission policies and methods, and if necessary, to revise them, as it has not been since 1901.

B. Trends of Thought at the Hartford Gathering

With these conditions in mind, those gathered at Hartford considered the questions submitted to them by the Boards. As an outgrowth of the discussions certain convictions were expressed, and on some of the questions at issue, statements were formulated and adopted which expressed the mind of the conference. It was understood, of course, that none of these statements could be regarded as official declarations of board policy but could simply be transmitted to the Committee of Reference and Counsel as expressing the present mind of the members of the conference.

First, as to the Chinese Church. It was clear that the Chinese members of the conference felt both that the Christian character of the Church must be emphasized, and that the Church must be free—unhampered by foreign control—to work out its own statements of belief, its ritual and its organization. It was also clear that the non-Chinese present unanimously wished to grant this freedom. The point was made that as yet we have no Chinese Church—simply communions or denominations, but that the only control which the mission boards wish to exercise over these is approval or disapproval of the projects for which foreign funds are asked and a proper

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audit to ascertain whether the funds have been expended as agreed.

Second, as to the future of the missionary. It was recognized that on this as on other questions there exists no one body which can speak authoritatively for all Chinese Christians. It was entirely clear, however, that the Chinese members of the conference wished missionaries to continue in China, some feeling that the missionary has a permanent place and expressing the hope that as the Church becomes stronger in China, missionaries may also come from China to the West.

As to the return of missionaries to the field, it was felt that the responsible opinion of the Chinese Christians should largely determine in each instance whether the missionary should return. It was stated by one Chinese that a missionary should return only on the insistent demand of the Chinese Christians, as, to save the feeling of a missionary, he might sometimes be asked to return when he was not really wanted.

As to the future position of the missionary, the conviction was expressed by at least some of the Chinese that more missionaries were needed for evangelistic work and that existing machinery and institutions could more and more be operated by the Chinese. The point was also stressed that only those missionaries are wanted who will be willing to work with the Chinese and under the direction of the Chinese Christian bodies. It was said by one Chinese, moreover, that those missionaries are most wanted who are most sensitive to the desires of the Chinese, and who are prone to hold back from going or returning until a clear call comes from the Chinese. The members of the conference were clearly of the opinion that a life career is open in China to missionaries of the right qualifications, and that such missionaries should acquire a thorough knowledge of the Chinese language and of Chinese history and culture. The members of the conference were also of the opinion that need exists for short term appointments of mature experts on special phases of the Church's work.

In the third place, much time was devoted to the question of the relation of the mission to the Chinese Christian groups. The Chinese present clearly wish direct access to the boards, without the intermediary action of the Mission, and it was pointed out that in several denominations the Chinese have such relationships, the Missions, as such having gone out of existence and requests to the Boards coming from bodies made up either exclusively of Chinese, or on which both Chinese and foreigners sit.

In the fourth place, the need of emphasis on certain methods was stressed. The development of literature, it was felt, has been badly neglected. Christian forces have of late not made nearly as effective use of the printed page as have the Communists and Nationalists. Moreover, with the greatest intellectual ferment in progress that China has ever known, and a great flood of literature issuing on

religion, philosophy and science, Christians are devoting proportionately less thought and energy to this phase of the presentation of their faith than they did thirty years ago.

Another need stressed was that for vocational education—for types of vocational education that are adapted to the current conditions in China.

In the fifth place, the relation of missionaries to governments was only briefly discussed. It was felt that so much attention has already been given by the Boards and such clear pronouncements have already been made by them on the problems of treaty revision and extraterritoriality that little would be gained by a further consideration of them by the Commission at this time. The problem of missionaries divesting themselves of the protection of their governments was also, it was felt, being dealt with by other agencies. By some a differentiation was made between aggression by foreign gunboats and police protection by these gunboats. Others felt that no such differentiation could be made. The matter of indemnities was felt to be one of immediate and urgent concern, and some time was devoted to it. The word "indemnity" was held to have an unhappy connotation, and "compensation" was preferred, on the principle that any money accepted from the Chinese government should be merely for property destroyed and for purposes of restoring it to a position of being of use to the Chinese. The further convictions of the conference will be seen in the accompanying resolution.

In the sixth place, education was given some attention, but this is being so largely discussed by other agencies that no great amount of time was devoted to it. Funds for it, some of the Chinese felt, must continue to come from abroad.

In the seventh place, some time was given to the question of developing self-support. Here the Chinese strongly expressed the conviction that self-support must arise out of spiritual vitality, and that energy must be chiefly devoted to increasing this. Others expressed a sense of need for a more careful study of the results which have attended various methods used in the past for encouraging self-support.

In the eighth place, quite a little was said about reaching the unevangelized areas. Nearly all those present felt a greater need for emphasis upon evangelism—that the majority of the Chinese are unreached with the Gospel, that the Nationalist movement shows what can be accomplished in quickly reaching the masses with new ideas, and that we have placed relatively too much attention on institutions.

Last of all attention was given to the attitude of the Churches in North America to missions in China. Large numbers in these churches, it was felt, have recently taken a pessimistic attitude toward China and the Chinese and have lost faith in the value of trying to do anything for the country. It was observed, too, that many

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church members in North America are questioning all foreign missions and need to be reconvinced of the importance of the enterprise. The strong opinion was expressed that we must cultivate in the American constituency perspective, a willingness to be patient, to work and wait for decades if need be, for a reorganized and stable China, and that our Church members need to be told of the real achievements of missions in China, of the steadfastness and courage of the Chinese Christians during these past few trying years, and need to be shown the desperate need of China for Christ.

RESOLUTIONS FORMULATED AT THE HARTFORD GATHERING

The following resolutions, it should be said again, were formulated to help the conference express its mind on the issues considered and were not adopted with any thought of attempting to legislate for the Boards.

A. Relation of Chinese Churches to Mission Boards

The Commission is advised that among Chinese Christians there is some desire which may possibly be growing, that the Churches in China should enjoy direct relations with mission boards in Western lands rather than through missions or other organizations composed exclusively or chiefly of missionaries. The Commission is also advised that many Chinese Christians desire that the missionaries be members with the Chinese in Churches in China. The Commission is impressed with the importance of these suggestions, but feels that the information available on the questions involved is so limited at present that it is unable to formulate any recommendations on them. However, it believes that the Mission Boards of North America should give serious attention to these questions, and it recommends that the Committee of Reference and Counsel endeavor to secure an early consideration of them by the various boards and perhaps by the Foreign Missions Conference of North America in its annual session.

B. Aid to the Church in China

We recommend that:—

1. A careful study of the Jerusalem Message, page 33, "The Relation of Missions", etc., and on page 34, "Financial Basis", etc.
2. In conformity with these statements, the boards take such action as will leave no doubt that they recognize the right of the Churches in China to determine as freely as do the Churches in North America their own forms of government and worship, expressions of faith and fields of activity, as the truth is revealed to them by the Spirit of God.
3. Acting in the spirit of full partnership in the enterprise of proclaiming Christ, they so modify, if necessary, their missionary

administration as to make available for the Church in China their best spiritual contribution. This should be done both by interchange of personnel and by sharing in the expenses to such an extent and in such ways as will wisely promote the development of free and vital Christian Churches in China.

C. Compensation for Losses

Resolved, that on the subject of Reparations, we report to the Committee of Reference and Counsel of the Foreign Missions Conference of North America as follows:

It is the opinion of this Committee that the Mission Boards working in China should not ask through their governments for any reparation for damage to persons or property, and should discourage their missionaries from doing so; but that if such reparation be freely offered it may be accepted or not at the discretion of the Christian group or individual concerned.

We assume that the Boards acting upon this principle will give proper consideration to the losses sustained by the missionaries.

D. The Foreign Missionary and the Chinese Church

In the midst of a vast social and political revolution, there is also going on in China a struggle between the ancient spiritual heritage of the people and modern destructive, materialistic and anti-religious forces. In this struggle we would call upon all people of North America to give to China their understanding sympathy and support.

The Christian Church in China is seeking to conserve and fulfill all that is best and truest in the spiritual heritage of the nation and to lead it on to new spiritual achievement under the guidance of the Spirit of the living God. This Church, though numerically and financially weak is yet strong in moral courage and venturesome faith. It is exerting an influence on the national life far in excess of its numerical strength. The Christ whom the Church seeks to proclaim is the one hope of China. This Church courageous, faithful, struggling against almost overwhelming difficulties, is worthy of the wholehearted sympathy and unstinted support of all the Christian forces of North America. She is conscious of her weakness, as of her opportunities; of her perils, as of her possibilities. She is calling to all the older and stronger Churches of Christendom for assistance in her struggle. While truly desiring to be loyal to the highest ideals of the Chinese national movement and to fulfill her destiny in the life of the nation, she is yet conscious of her debt and fellowship with the older Churches of the West and she desires to share with them all the riches of spiritual life which belong to those who compose the body of Christ.

How can the Churches of North America best render this assistance for which the Chinese Church is asking? Is any new form of assistance desired? Wherever the voice of the Chinese Church has

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found expression there has been a universal call for a continuation of former methods of assistance—that is that the older Churches of the West shall continue to give both funds and missionary force.

Convinced that the greatest contribution of the older Churches will continue to be as it has been in the past the consecrated lives of the men and women and that the understanding and sympathy of the Churches of North America for China has been largely due to the foreign missionary, the Chinese Church has emphasized in its requests its need for continued assistance and its desire for the continued gift of life, in order to take advantage of the developing opportunities in China.

While, however, it cannot be too emphatically stated that these gatherings of the Chinese Church have given unequivocal expression to the need of continuance of the foreign missionary, they have been just as emphatic in their desire that the missionary should work under the direction of and in full sympathy and cooperation with the Chinese Church.

This desire of the Chinese Church should be recognized in the consideration of all questions as to the number and kind either of missionaries who should be returned to China or of new missionaries sent out.*

With this desire in view, details as to the missionaries' relations to the Chinese Church can best be left to mutual consultation between the various Mission Boards or their representatives on the field and the Chinese Churches with whom they are associated.

Certain suggestions, however, might well be considered in sending out either experienced or new missionaries.

1. That while the call to missionary service in China or elsewhere is a call to life service, yet an essential qualification for effective service is ability to work harmoniously with fellow-workers, Chinese and Foreign.

2. That in addition to those who go to China for regular missionary work as a life service there is a large and growing place for extended visits of experienced pastors and teachers and other leaders in the various phases of Christian life and thought.

3. That wherever the Chinese Church is as yet too unorganized to direct effectively the work of the missionary, such direction should be given by cooperative committees on which there should be an adequate Chinese representation.

4. That missionaries should be returned at the request of the constituted authorities on the field after consultation with the group with whom they will work.

5. That new missionaries should be sent out upon specific request of the Chinese Church bodies or of such other bodies as are working in relationship with the Home Boards.

*A few in assenting to this preferred to use a stronger term.

RECOMMENDATIONS OF THE COMMISSION

First of all it is clear to the Commission that the present situation in China demands the careful restudy of mission methods and policies in that country. Many of the former methods can doubtless be continued with profit, but some need to be discontinued and others modified. It is quite clear to us, for example, that much greater emphasis should be placed upon the preparation of literature, adapted to various groups from scholars to illiterates. The Commission is also of the conviction that in the future, to a much greater degree than in the past, plans must be initiated in China and not in North America or Europe, the Chinese and not the missionaries—save in exceptional instances—taking the lead. We therefore suggest that all Boards do what several have already done, and consult the authorized denominational and interdenominational bodies on the field—taking care to see that in these the voice of Chinese Christians has clear opportunity for free and responsible expression.

In view of what has been said above the Commission does not presume to formulate any comprehensive program for missionary work in China. A few questions, however, obviously belong partly to the Boards and call for early action. On some of these, too, Chinese Christian opinion has become fairly clear through utterances of various Chinese bodies and responsible individuals. Taking up the questions presented to it by the Boards, therefore, the Commission would offer the following suggestions, made roughly in the order of the questions as they appear on the agenda of the Hartford meeting.

I. A. We would commend, as a definition of the Chinese Christian Church which we are seeking to help establish, the description of "a living, indigenous Church," as defined at the Jerusalem meeting of the International Missionary Council.

"A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous:

"1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture, incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.

"2. When through it the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.

"3. When it actively shares its life with the nation in which it finds itself.

"4. When it is alert to the problems of the times, and as a spiritual force in the Community, courageously and sympathetically makes its contribution to their solution.

"5. When it is kindled with the missionary ardor and the pioneering spirit."

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B. As to methods of developing self-support we would commend again the resolutions adopted at Jerusalem.

"Funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support rather than foster the spirit of dependence and reduce the full sense of responsibility.

"A thorough appreciation of this point of view may lead all those concerned to give heed to the following proposals regarding the financial basis of the support of the younger churches.

"1. The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life.

"2. Adequate training in systematic giving and Christian stewardship is essential.

"3. Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.

"4. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.

"5. The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.

"6. All new local churches as far as possible should be started on a self-supporting basis.

"7. The younger churches should be developed on a scale, in regard to salaries, cost of church buildings, and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

"8. Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.

"We feel the need for a thorough, scientific study of the basis of support of the indigenous church in the different fields and in different stages of growth, and refer the resolution of the Foreign Missions Conference of North America to this effect to the Committee of the Council for consideration."

We earnestly hope, moreover, that the International Missionary Council will take early steps to carry out the research on the results which have attended various methods of self-support suggested by the resolution adopted by the Committee of Reference and Counsel, February 8th and 9th, 1928, No. 901. We suggest that the Committee again make this request of the Council, and that in the mean-

time, individual boards suggest to capable missionaries on furlough that in consultation with the Missionary Research Library they make specific phases of this the subject of special investigation.

II. As to church union, we recommend that the Committee of Reference and Counsel call the attention of the boards to the findings of the Jerusalem Conference.

"We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps according to their ability to solve what perhaps is the greatest problem of the Universal Church of Christ."

With full confidence that the Spirit of God will continue to guide the churches in China and in harmony with the above findings, we suggest that wherever they have not already done so, the boards make clear to the churches in China to which they are related their recognition of the full freedom of these churches to determine their own relationship with other Christian bodies.

III. A. As to the future of missionaries, it is clear to the Commission that for many decades to come missionaries will be needed in China. Leading Chinese Christians and responsible Chinese Christian bodies have made it evident that they desire the missionary to continue. We anticipate a great demand for well qualified missionaries for specialized tasks as political stability in China increases. To this call the churches of North America must respond.

B. The missionary will be needed for many of the types of work which he has performed in the past—evangelistic, educational, and medical—but the transfer of many positions to Chinese with the development of the indigenous church will inevitably affect the call for the foreign missionary. We should therefore aim not primarily at restoring the missionary force to its former strength but seek in each case in response to a definite request from the field, to secure a recruit not only fully qualified in spirit and character but also specially trained to meet a particular need in China. In some cases, such particular needs may call for the appointment for a short term of mature experts.

C. In determining the number and kind of new appointees to be made, and whether a missionary shall be returned after furlough, the Chinese Christians should be consulted and wherever the bodies are well organized and mature, they should have the deciding voice.

D. For those missionaries appointed with the expectation that they will spend their lives in China, a much more thorough preparation in Chinese language, culture and history is required than has usually been given in the past, and boards will probably need to make that possible, both by longer terms in language schools and by opportunity for study during furlough.

Even more than in the past, the primary qualification of mission-

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aries is a personal Christian experience resulting in Christ-like living and a passion to lead others into that experience.

As the Chinese Church develops, it becomes clearly desirable that this Church should increasingly and more rapidly become the sole governing body of all Christian work related to it. As such it should be in a position to express itself freely on all matters that are its concern and have free channels of communication with all cooperating bodies. In communicating with the boards in North America, either directly or through a "mission", it will be readily understood that the boards naturally desire to have the advice of their own representatives on the field, but it should also be made clear that such action of the missionaries does not prevent the statements of the Chinese Church from reaching the board.

IV. As to unoccupied areas it is recommended that the Churches in North America and in China be called to earnest prayer and effort in order that our Lord's commission, that His gospel be preached everywhere, shall be speedily fulfilled. Further, it is desired that the missions and the National Christian Council of China give advice to the boards as to the opening of new fields and as to the co-operation required from North America.

V. As to aid other than personnel to be supplied by the churches of North America to the churches in China, the Commission recommends that financial assistance be continued, but in such a manner as will, as we have suggested, further self-support. As to the transfer of property now owned by mission boards and the missions, we recommend that a further study be made by the boards of the procedure outlined by the Commission of the Church of Christ in China on the problems of holding and control of church property in China sent to the supporting boards under covering letter of April 19, 1928.

VI. It is evident that the Christian movement in China is inadequately provided with literature, and large sums should be secured by boards for expenditure in meeting that need. But in our opinion the need is so urgent at this critical hour that we recommend that funds be released for a more comprehensive program of preparation and distribution of literature, even if the emphasis on some other projects must be temporarily lessened.

VII. As to education, so much study is being given to this and related questions by other agencies that this Commission has not attempted to duplicate their work. We would state it as our conviction, however, that the maintenance and strengthening of the Christian character and influence of a school depend primarily not upon whether attendance at religious services and instruction is required but upon the Christian purpose and character of the members of the teaching staff. We urge, therefore that the boards call the attention of the appropriate governing bodies in China and this country to the prime importance of attention to this feature of educational policy.

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VIII. As to the relations with governments, we agree with the findings of the Hartford Conference on the question of compensation (cf. p. 11.) We assume, too, that when the treaties are revised, the boards will desire, in accordance with the statements of the greater majority in North America, that the toleration clauses be omitted.

IX. We share the deep concern of the Hartford gathering for a more nearly adequate cultivation of the home constituency and suggest that at the next meeting of the Foreign Missions Conference a special sessions be held by those responsible for the cultivation of the home base upon the problem of reawakening and strengthening the interest of our churches in missions in China. We believe that missions there are entering upon a new stage, but that their work has only been begun and that if we are faithful to our trust their days of greatest usefulness lie ahead.

We are also profoundly of the conviction that the efficacy of our missionary efforts in China depends upon the vitality of the religious life in our North American Churches and we would call upon our constituencies for prayer that in Christian life and faith we may measure up to the great demands that the situation in China makes upon us and upon what God has a right to expect of us. Never have our Churches been faced with a greater challenge, one which for magnitude and for its effect on future generations is more momentous. We can measure up to it only by apostolic faith and Christlike living. Here as elsewhere the urgent and insistent call is for a revival, for new Christian adventuring.

SUMMARY OF QUESTIONS RECEIVED FOR CONSIDERATION

BY THE COMMISSION

A. Future of Christian Church

1. What are essential and indispensable elements in a true Chinese Christian Church?
2. How can the Christianity of the New Testament and of the Historic Church be preserved and propagated in China?
3. How can strong self-supporting congregations be developed with pastors willing to remain with them?
4. In how far and under what conditions should foreign funds be made available for the use of the Chinese Church?
5. Is full self-support in the Chinese Church a necessity before it may wisely take a part in administration of the general missionary enterprise?
6. Can new Chinese churches in the country and in the city be fully self-supporting from the beginning?
7. How may the woman power of the Church be more fully utilized?

CHINA COMMISSION

8. What should the Boards do about church union in China?
9. Is it the case that the Chinese Church is now held back from union by missionaries or by Boards?
10. What are the broad, general aims of the Church of China for the years just ahead?

B. Future of Missionary Work

1. How far encourage or diminish institutional work?
2. How can we secure evangelization of untold millions not yet reached?
3. Has the time not arrived for a forward movement of mission work in China?
4. How can Western workers assist the Chinese Church?
5. What are aspects of the past relations of Christianity with China that are now insuperable difficulties in the way of future Christian work?
6. What are the facts and changed conditions that Western Christian workers must face?
7. What number of missionaries are desired for China? To keep up the present numbers approximately? Or to increase the force?

In general, of the three following types which are most needed?

a. Young men and women going immediately from their academic training to gain their experience in China—to grow up with the Church of China, or

b. Men and women of professional training plus some experience in actual work in their own country, thus having in some degree approved value, or

c. Mature men and women who have made a notable contribution in America, to go out for one or two or more years of study and conference and general service to China.

Can missionaries (not those of "C" type) be useful who do not thoroughly learn the Chinese language?

8. What is the best use of foreign funds going into evangelistic work?

Should such funds go into pastors' salaries or into evangelists in a wider field?

9. What general changes should the Boards make in administration?

10. How can Mission funds support native workers instead of adding missionaries to the force?

C. Relations of Missionaries as Foreigners to Chinese Christians

1. What are the best methods of developing self-support?

2. How can Christian work, especially all new Christian work, be projected on a more autonomous and self-supporting basis instead of on the subsidy plan; i.e., whether by Chinese or foreigners?

3. Should there be transfer of missionary property to the Chinese Church and under what conditions?

4. Shall the Chinese Church have a voice in the return of missionaries?

5. What is to be the position of the mission and missionary, in general outlines, in the future with relation to the church in China?

6. Should "Missions" continue to function alongside the Chinese Church?

D. Future of Education

1. Coordination of Christian Higher Education.

2. What does experience teach relative to vocational and practical arts in education?

3. Should mission schools register with government? If so, what grades? Should they be discontinued and Christians be encouraged to patronize government schools where they exist?

4. If religious teaching is excluded should we continue to subsidize them?

5. How can higher education be made unequivocally evangelical and its product enlisted in the building not only of Christian sentiment, but of visible, local, autonomous churches?

6. What should be the relationship of educational work, especially higher institutions of learning, to the Church?

7. Should not secular education be increasingly left to government?

E. Relations With Government

1. Indemnities—what should be our policy?

2. Revision of treaties—what should be the attitude of Boards and Churches?

3. What should be the attitude of the missions with regard to payment of illegal taxes demanded contrary to treaty regulations?

4. What is to be the attitude of the missionaries toward obeisance to pictures or images of Sun Yat Sen?

5. What should be the relation of missionaries to their own governments?

F. General Questions

1. Has there been any effort to establish cooperative societies for building homes and stabilizing communities as in India?

CHINA COMMISSION

2. When can missionaries return to work in Hunan?
3. Information concerning Sunday School union—organizations, plans, results. Does Sunday School literature meet the present need?

What further should Union undertake?

Your Conference can express general sentiment from the point of view of native church and we will welcome it—W.S.S.A.

4. What should be the relationship of medical work to the Church?

5. How can America receive a larger benefit and contribution from China in religious matters?

RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES ON THE MISSION FIELD

REPORT FOR THE YEAR 1928

Hankow, China: Rev. R. J. Gould, Secretary.

All through the period of enforced evacuation of the foreign community on account of the political conditions the Church kept its doors open, but only a very few were able to meet week by week. Rev. E. H. Livesley of the Wesleyan Mission, who found it impossible to return to his station, served as honorary pastor for a year and considering the very few members and the depleted community, the feeling is that the work was quite successfully carried on. Seven new members have been added to the Church roll since the summer of 1928, and the Sunday School has been re-started with the Secretary of the Church acting as superintendent.

The chief difficulty that the church finds is that of getting along without even an honorary pastor at the present time, but services are being carried on with supplies and evening services are to begin early in 1929.

The activities of the Church have been carried on by the Ladies' Auxiliary and the Young People's Society. There are several British and American sailors on gun-boats in port to whom the Church tries also to minister. While it has been a difficult period for the last two years the Church has managed to maintain a Christian influence in the community and has tried to do its part in keeping the morale of the community people on a high level.

Average Attendance at Church Service—50.	Average Sunday School Attendance—30.
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Added during the year—7.

Kobe, Japan: Rev. H. W. Myers, Pastor.

During the past year the church has been in process of erecting a new church building at a cost of approximately \$50,000. The building is built of ferro-concrete and is to be fire and earthquake proof. The new building is in an excellent location and when completed, about March 1, 1929, is expected to seat 350 people. In the meantime services have been held in a rather inconvenient temporary location, which has tended to reduce the size of the congregation. Nevertheless the regular activities of the Church have been carried on with the usual Sunday services and special observances for Easter, Armistice Day, Thanksgiving and Christmas. The Church gives financial aid to leper work and carries on also some orphanage and rescue work. Individual members of the Church, through various organizations, do a considerable amount of missionary work in the community.

ANGLO-AMERICAN CHURCHES

Annual Budget—Y2,000.
Number of members—152.
Added during the year—29.
Average Attendance, morning—140.
Average Attendance, evening—25.
Average Sunday School Attendance—130.

English-speaking people :
British—1,000.
American—500.

Manila, P. I.: Rev. F. Gordon Hart, Pastor.

During the last year the former pastor, Rev. O. W. E. Cook, terminated his period of service to the church and a new pastor, Rev. F. Gordon Hart of Hood River, Oregon, was secured and took up his duties in June. At the end of the year the church completed additions to their church building, costing approximately \$7,500, providing six new Sunday School class-rooms, a small chapel, a much needed kitchen and other improvements. The construction of this addition was of concrete to harmonize with the original building and materially improves the general appearance. The pastor reports that the attendance at the Sunday services in the last six months has increased about 25% and that arrangements have been made to broadcast the morning service of worship every other Sunday, by courtesy of the Manila Daily Bulletin. Thus the church is reaching out to the various islands around about from which many favorable reports are received. The church calendar is sent each week to about forty members and contributors of the church who live at distant points.

The church holds a service each Sunday evening especially designed for soldiers and sailors followed by a social hour at which the average attendance is about 100. In addition, the usual activities are engaged in, such as the Woman's Auxiliary, Camp Fire Girls, Boy Scouts, Christian Endeavor, and missionary work is done in the home maintained for about forty mestizo girls. Also contribution is made to the Culion Leper Colony. During the last four months a High School Christian Endeavor Society has been organized and a chorus choir of 25 voices. The monthly church suppers draw an average attendance of 150.

The pastor writes that he finds a task with challenging problems in which he and his wife greatly rejoice.

Number of members, full—280.
Number of members, affiliated—60.
Added during the year—40.
Annual Budget—\$14,500.
Pastor's Salary—\$3,000.

Average Attendance, morning—250.
Average Attendance, evening—100.
Average Sunday School Attendance—275.
English-speaking population :
American—10,000.
British—1,500.
Others—1,250.

Peking, China: Rev. T. M. Barker, Pastor.

Due to the unsettled conditions in China during the past year

ANGLO-AMERICAN CHURCHES

the church felt it wise to call Mr. Barker as a half-time pastor to succeed Rev. J. C. Keyte. For the year beginning in the fall of 1929, the church authorities are endeavoring to obtain Mr. Barker's services for full time.

"In the midst of the turmoil in China, the church has just completed the construction of its own church plant. Up to the present, this has represented an outlay of Mex. \$96,500, all of which has been paid except Mex. \$5,000, which is covered by perfectly good pledges. A total of another \$8,750 is needed to completely furnish and equip the plant, and towards this there are already some pledges in hand. The church school and church proper are now regularly using the plant and furnishings as they stand, and it is hoped to improve them as rapidly as resources permit.

"Although the enrolment of the church school is small, its work is of a high order. It has attracted a number of children from English-speaking Chinese families who do not find suitable opportunities for the religious training of their children any other place.

"Special mention should be made of the contribution to the church's life made by the women's guild. Towards the cost of the new plant, they have already paid \$15,000 and are now paying off a further pledge of \$5,000. In the work of opening up and furnishing the new church plant and helping with the enlarged program that its possession makes possible, they have been a tower of strength."

Number of members, full—20.

Affiliated—184.

Added during the year—31.

English-speaking population:

American—1,000.

British—1,500.

Others—500.

Average attendance at Sunday Service

—80.

Average Attendance at Sunday School

—45.

Annual Budget—Mex. \$5,075.

Rio de Janeiro, Brazil: Rev. H. C. Tucker, Pastor.

"The corner stone laying ceremony was held July 22. There was a large attendance including such people as the American Ambassador, the Admiral of the American Naval Commission, the pastor of the British Episcopal Church, heads of business firms, members of the church and many from the community. While the work of construction has moved slowly, the building is now nearly completed and it is planned to dedicate the church on Easter Sunday this year.

"The financial problem now confronting the congregation is for furnishing the building, paying for a suitable organ, and liquidating the remainder of the debt on land. An effort was made in New York for a few days, at a most unfavorable season, to secure help. Something over \$2,000 was secured in cash contributions; at least \$20,000 more is needed."

A call has been extended to a pastor in the United States and it is confidently expected that he will accept. In case he does so it is

ANGLO-AMERICAN CHURCHES

hoped that he may take up his new duties in time to be present at the dedication service on Easter Sunday.

"The Sunday School enrolment and attendance has increased considerably in the last months in the period under review; the number present has gone as high as 72 one Sunday.

"At Christmas time the children made large contributions of hand-made pictures, scrap-books, other presents and money for poor children in native Sunday Schools, orphanages and hospitals.

"The Sunday School committee has found difficulty in securing the teachers needed. Three members of the school were registered at Los Angeles as delegates to the World's Sunday School Convention.

"The Ladies' Guild has followed the usual line of work and service in the community, rendering relief and help in a number of cases of distress, visiting and relieving the sick, and providing the money for a year's interest on the amount borrowed for purchasing the additional lot.

"The church board has held regular monthly and occasional extra meetings and has been active in caring for the interests of the congregation committed to it."

Word has just come to us that at the closing service of the year, on December 31, President elect and Mrs. Hoover worshipped with the congregation in the Union Church.

With the new church building and the prospect of a regular pastor soon to come to them the church people are looking eagerly forward to a period of activity and Christian service in the Rio community. The outlook is most encouraging except that the church urgently needs between \$15,000 and \$20,000 to complete its building program and provide ample furnishings for the new church building.

Number of members, full—75.
Number of members, affiliated—50.
Annual Budget—\$5,000.
Pastor's salary—\$4,500.

Average Attendance at Church—40.
Average Attendance at S. S.—50.
English-speaking population:
American—1,000.
British—2,000.
Others—1,000.

Santiago, Chile: Rev. J. H. McLean, D.D., Pastor.

"This year the main effort has been to maintain the regular services, minister to pressing needs and attend to emergency calls.

"The year has been irregular in the sense that the acting pastor could spare only fragments of time for the most important demands of the parish.

"Notwithstanding the handicap we have had a prosperous year. Church attendance has been maintained with a considerable increase. The usual activities of the subsidiary organizations have continued.

"The church has cancelled its floating debt and is able to support the Rev. W. K. Sanborne, who will assume the pastorate in January, 1929, and remain for a year as stated supply.

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"There is a Ladies' Guild which carries on its activities, and periodical gifts are made to missionary dispensaries in the vicinity."

Number of members—51.
 Added during year—1.
 Pastor's salary—\$2,600.
 English-speaking population:
 British—1,000.
 American—250.

Average attendance—
 Morning Service—75.
 Evening Service—20.
 Average S. S. attendance—65.

Seoul, Korea: Rev. Wm. C. Kerr, Pastor.

"The organization of this church is very informal. Any member of any evangelical church may join simply by signing the roll. Many who have not signed attend regularly and so can be considered members. This, however, makes it difficult to give accurate statistics. Then the number of furloughs each year is large, and this causes the figures to fluctuate.

"The pastor is elected annually. The result of electing a man who as a missionary is already carrying a full schedule of work is that little pastoral work can be done. However, the constituency being what it is, the church carries itself along. The attendance at services keeps at a high level and Sunday School and Christian Endeavor are flourishing. A decrease in the number of older boys and girls has been hard on the Scouts and Girl Reserves. During the year liberal contributions have been made to leper relief, the Christian Literature Society, Bible Society, Near East Relief, Blind School, poor relief, etc."

Membership, approximately—140.
 Average attendance—110.
 Average Sunday School attendance—
 72.

Annual Budget—Y2,200.
 English-speaking population:
 American—225.
 British—100.
 Others—60.

Shanghai, China: Rev. Emory W. Luccock, Pastor.

"The one outstanding hopeful event in the work of the community church which has recently taken place is the arrival of the Rev. and Mrs. Emory W. Luccock, who assumed the pastoral leadership of our church September 21. Mr. and Mrs. Luccock have already endeared themselves not only to the members of the church but to this community, and at no time in the history of the church has the outlook been brighter than at present. The governing board and membership of the church are determined, under Mr. Luccock's leadership, to make the church, if possible, the most effective agency for righteousness among our American community particularly, and among others who find it possible and desirable to worship with us. Other departments of our church activities have taken new life as a result of Mr. Luccock's coming. Our Sunday School has been reor-

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ganized and is now working under a fully graded system with a fine and consecrated staff of more than 30 persons. The regular mid-week service is also showing encouraging trends. A seminar of religious education is being conducted under the leadership of one of the best religious educational experts available in the city. The financial condition of the church is good, though we continue to labor under a debt of nearly \$50,000. We have not fully recovered from the shock of the revolution which is taking place in China and which has affected the economic life of both the missionary and business communities.

"Our membership is now being carefully reviewed and revised in the light of many changes which have taken place in the community during the last twelve months or more."

Membership—295.

Average attendance—350.

English-speaking population:

American—3,000.

British—1,000.

Others—5,000.

Annual Budget—Mex. \$25,000.

Pastor's Salary—Mex. \$6,000.

Yokohama, Japan: Rev. Herbert A. Manchester, Pastor. Dr. James Alexander, Acting Pastor.

Dr. Manchester writes as follows:

"The new buildings have been in use for nearly a year and prove very commodious. The community house can be joined to the church building when that is erected and be used as a parish house. It affords us now fairly sufficient accommodations for all our needs. Beside it is a fine manse, well furnished, making a lovely home for the minister. The property cost about ¥50,000 and is free of debt. It is a fine testimonial to the persistence of the congregation that this has been accomplished in the face of many difficulties. Every record was destroyed in the earthquake and fire of 1923 and it is almost impossible to reconstruct a full roll of members. Many are gone to other places and will not return. We have the names of some 90 of whom we feel sure. Our people are always coming and going on furloughs and changing residence. The fortunes of the wee church go up and down but it stands as a witness to the faith. Its fine new garden on the Bluff road is a joy, where a year or so ago it was only ruin and fallen walls. The prospect seems good just now. The treasury is low, but we finish this year with a small balance after paying all bills. The new year is faced with fine courage and good hope. The spirit in the church is stimulating. The community house is used for many meetings and is a pleasant meeting place in a most convenient locality so that we serve real community needs in many ways. The restoration of the city is a marvel of enterprise and industry. It is larger now than before the calamity. Whether the foreign community will in-

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crease much more is a question to be determined later. It has been a rare experience to be associated with such a company in such an undertaking."

Dr. Manchester is taking a year's furlough and during his absence Dr. James Alexander of Boston will serve the church as acting pastor. Dr. Alexander takes up his service the first of January.

Membership—90.
Added during year—10.

Annual Budget—Y45,000.
Pastor's Salary—Y2,400.

Average attendance—
Morning Service—35.
Evening Service—20.
Sunday School attendance—35.
English-speaking population :
American—400.
British—550.
Others—200.

STATEMENT OF RECEIPTS AND EXPENDITURES FOR THE YEAR 1928

RECEIPTS

Balance as at January 1, 1928.....	\$4,066.00	
National Board Y. W. C. A.....	50.00	
General Conference of the Seventh Day Adventists.....	200.00	
Board of Foreign Missions of the Reformed Church in U. S. A.....	200.00	
Missionary Society of the Evangelical Church.....	50.00	
Board of Foreign Missions of the United Church of Canada....	225.00	
Board of Foreign Missions Reformed Church in America....	200.00	
Board of Foreign Missions Methodist Episcopal Church.....	600.00	
Board of Foreign Missions of the United Presbyterian Church....	50.00	
Executive Committee of the Foreign Missions of the Presbyterian Church in U. S. A.....	500.00	
American Baptist Foreign Mission Society.....	200.00	
Board of Foreign Missions of the Methodist Episcopal Church South	300.00	
Board of Foreign Missions of the Presbyterian Church in U. S. A.....	625.00	
Total Receipts.....		\$7,266.00

EXPENDITURES

Board of Foreign Missions of the Presbyterian Church in U. S. A., refunding travel expense of Mr. Ferguson to Manila in 1922	\$ 14.05	
H. C. Tucker, travel expenses account meeting Rev. J. M. Moffatt in connection with the pastorate of the Rio de Janeiro Church	32.09	
Herbert Manchester, traveling expenses.....	400.00	
Community Church of Yokohama.....	500.00	
Community Church of Shanghai.....	500.00	
Peking Union Church.....	500.00	
Hankow Union Church	250.00	
Yokohama Union Church.....	500.00	
Office Expenses	350.00	
Total Expenditures		\$3,046.14
Balance as at December 31, 1928.....		\$4,219.86

New York City, New York.
February 6, 1929.

COMMITTEE ON COOPERATION IN LATIN AMERICA

NEW INTEREST IN LATIN AMERICA

The Committee on Cooperation in Latin America has suddenly found itself in the position of greatest opportunity in its history. This comes from two developments. The first is the great new interest which the public of this country is taking in Latin America. On the day these lines are written the metropolitan newspapers, so long neglectful of these affairs, gave five front page headings to Latin America. Nothing approaching such attention to our southern neighbors has ever been shown before.

When we look at these five news items we find they illustrate the five big situations conditioning peace on the American Continent and which, according to the recent Jerusalem Conference, should interest such a Committee as this one. The first item reports the reception of Mr. Hoover in Chile, as part of his good-will tour to Latin America. Whatever else that trip may purport, it represents the desires of the overwhelming majority of our citizens to have good neighborly relations with the people of these southern countries. And vice-versa Mr. Hoover's reception represents the sincere desire of the great majority of Latin American peoples, irrespective of past differences, to have good relations with this country. This is the fundamental natural desire of the ordinary citizen of all the Americas, both North and South, for peace and neighborliness, on which all Pan American relations must be built.

The next item on the front page reports the opening of the Pan American Conference on Arbitration in Washington. That represents official good-will, for it reminds us that all of the American countries have from the beginning of their history emphasized arbitration. John Jay wrote it in our first treaty of peace with Great Britain and Simon Bolivar put it first on the agenda of the Panama Congress of 1826.

Unfortunately, however, the opening of the meeting in Washington, when we look behind the scenes, reminds us of the increasing difficulties in Pan American arbitration. We cannot forget that the meeting in Washington is the result of the failure of the Havana Conference, held earlier in the year, to provide satisfactory plans for settling American disputes. The absence of Argentina also lets a flood of light into the matter of existing difficulties in Pan American harmony. So does the suggestion, made in Washington on the same day as the arbitration conference opened, that a Monroe Doctrine reservation ought to be written into the Kellogg peace pact.

The third item that made the front page was regarding the critical boundary dispute between Bolivia and Paraguay. That brings to a

sharp focus the differences that exist among the Latin American countries themselves, intensified these days by growing nationalism and commercial competition between various foreign interests, which are coming as a result of the new industrial age taking hold of these countries. This boundary dispute has slumbered for decades, but when oil and other resources are discovered in that region, intense feelings are suddenly awakened. The prompt way in which the delegates at the Washington Conference, which includes both Bolivia and Paraguay, have moved to settle this dispute is however a favorable reminder of the Christ of the Andes and other evidences of how the South American countries have already settled by arbitration many such disputes.

The fourth item occupying the readers' attention is that of the very serious strike of the workmen on a large banana plantation in Colombia which is owned by a North American corporation. Whatever may be the justice or injustice on one side or the other of this particular disturbance we have thrust upon our attention the whole question of the economic relations between the United States, now grown rich and looking for profitable investments, and the economically backward countries of Latin America. With the rapid increase of United States investments on the one hand and the rapid increase of nationalism, labor movements and measures to limit foreign corporations on the other, such struggles are destined to increase. Colombia is one of the first South American countries to move in the same direction as Mexico, but she will not be the last. Involved also is the whole question of armed intervention of the United States for the protection of its nationals as well as its properties. Fortunately, the Department of State has refused in this case to follow precedents in Central America and has not landed marines at Santa Marta. With Mr. Hoover on his good-will tour, Mr. Coolidge speaking on arbitration at Washington, and with the already difficult dispute on petroleum rights with Colombia, the sending of a cruiser would have done considerably more than upset the banana cart. But this strike is an illustration of the enormously complex Pan American problem, which North Americans sometimes think of as "Manifest Destiny" and Latin Americans as "Dollar Diplomacy."

The fifth item thrust forth is the important fact, which North Americans are likely to forget, that the League Council meeting at Lugano was asked by its Latin American members that their countries be given larger participation in League affairs and that the League itself move to settle the Paraguay-Bolivia dispute. Here we have raised the whole question as to whether the League idea of uniting the world of nations will win or whether the Monroe Doctrine idea of the isolation of the American Continent will predominate. It brings definitely to the front the dangers of the rivalries and confusion which exist in the present divided loyalties to the Pan American System and to that of the League of Nations.

Increased Investments

Some of the increased interest in Latin American life is also due to the fact that this year has seen the same enormous movement to push our commerce and invest our capital in Latin America, as has been noted every year since the war.

Citizens of the United States now own a considerable proportion of the wealth and receive a proportionately large part of the income of most Latin American countries. A recent compilation of the United States Department of Commerce, whose former Secretary was President-Elect Hoover, shows that citizens of the United States hold a major or important part of the external funded governmental debt of a majority of Latin American nations, while they hold the total external debts of the Dominican Republic and Haiti, and practically of Cuba, though a small portion of that debt is held elsewhere.

Citizens of the United States hold about one-half of the external funded debt of Argentina, almost the entire such debt of Bolivia, over one-fifth of such debt of Brazil, over two-thirds of such debt of Chile, two-thirds of such debt of Colombia, practically the entire such debt of Ecuador, nine-tenths of that of Peru, and a fourth of such debt of Uruguay. Citizens of the United States hold nearly half the external debt of Costa Rica, three-quarters of that of Guatemala, about a quarter of that of Honduras, a small part of the external and one-third of the internal debt of Nicaragua, the entire external debt of Panama, four-fifths of that of Salvador, and an unknown portion of the external debt of Mexico.

While there are grave dangers to missionary service connected with some of these matters which are compelling the fixing of our attention on Latin America, we are here emphasizing them to show how this new interest in our southern neighbors gives this committee an opportunity never before enjoyed, of converting public interest to public service and to Christian ministry.

AWAKENING INTEREST IN THE SPIRITUAL

The second situation which gives this Committee the greatest opportunity of its history is the new demonstration of interest in the spiritual life given by many leaders in these Southern lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

The outstanding demonstration of this awakening was given in connection with the visit to South America of Dr. E. Stanley Jones, author of "The Christ of the Indian Road." This visit was made under the auspices of the Committee on Cooperation in Latin America, and the secretaries of the Regional Committees, Prof. Braga of

Brazil, Dr. W. E. Browning of Argentina and Uruguay, and Mr. A. E. Turner of Chile had major responsibilities in arranging meetings in the countries named. The visit extended from June to September, 1928. It proved to be one of the great spiritual experiences of the continent. There was great advantage in Dr. Jones' approach to the intellectual classes coming from the setting of India, as the friend of Gandhi and Tagore and student of Oriental religious concepts which are having a profound influence on South American thinking. On the other hand his connection with the United States proved an embarrassment, because of the feeling against this country, as expressed to him by the Rector of a University, as follows: "The United States is heading straight toward the direction that Germany took. Her policy in the Caribbean shows that she has now become imperialistically minded. As the world combined against Germany, so the world will combine against the United States."

(It is gratifying to note that press reports from Argentina indicate that Mr. Hoover's visit has served to counteract some of such impressions.)

The climax of Dr. Jones' meetings came in Chile, where the public school teachers arranged a special meeting for him to speak one day to some six hundred students in a government high school and another special meeting where he addressed four hundred teachers. In these meetings and in the University of Chile, he appealed directly for a Christ-controlled life. A full report of the whole trip is published in a pamphlet entitled, "The Christ of the Andean Road," obtainable from the Committee on Cooperation.

Dr. John Mackay, under the auspices of the Young Men's Christian Association, had a most remarkable series of meetings in Mexico in July, 1928. Crowded meetings were held in the University of Mexico, as well as quiet retreats with small groups representing some of the most influential leaders in the intellectual and political life of the country. Not only was Dr. Mackay the recipient of many tokens of appreciation, but in a series of resolutions was urged to return to the country for a year of intensive campaign which would receive the backing of Mexican leaders.

Prof. Erasmo Braga, Secretary of the Committee on Cooperation in Brazil, has been pressed from every side for spiritual messages for which Brazil is evidently hungry. Aside from lectures before learned groups like the Brazil Geographical Society and educational groups like the State Normal School, he has participated in a significant movement for the public discussion of religious questions, which is unique in Latin America. This is a series of lectures arranged by the Spiritualists of Rio de Janeiro, in which representatives of the leading religions of the world expounded their views. A daily paper reports: "We cannot adequately describe the tremendous success of the lecture given by Prof. Erasmo Braga on Protestantism, the fourth in this series. The crowd was so great that some stood on the

LATIN AMERICA

parapet outside. The room was decorated to represent an Evangelical Church, with placards containing verses from the Scriptures on the walls. Dr. Braga's lecture was an admirable study of Cristocentric Christianity, of rigorously logical deductions. A prayer was offered for blessings upon this campaign which is bringing together believers of many sects in tolerant and fraternal fellowship. The lecturer was honored with flowers and congratulations by Jews, Catholics, Spiritualists, Mussulmans, Positivists and Theosophists."

Dr. Navarro Monzo held, under Y. M. C. A. auspices, a series of lectures on religion in the Municipal Theatre in Lima, which packed the auditorium and caused a considerable stir in Peru.

Preparations for this rising interest in the spiritual have been going on for some time. • The Y. M. C. A. and the Y. W. C. A. have been penetrating the intellectual groups for a number of years. The books and lectures of Prof. Navarro Monzó and Dr. John Mackay have been aimed particularly at this class. Together they have reached hundreds of individuals in university circles and their lectures have been reported in the daily press. After some of Prof. Monzó's lectures in the University of La Plata, the authorities contemplated the establishment of a chair of comparative religion in the University and thought of the lecturer as the first occupant of it. Dr. Mackay's accomplishment in making himself, a Scotsman, so thoroughly familiar with the whole background of Spanish culture and so completely identified with Spanish-American intellectual life as to develop an understanding sympathy with their aspirations equal to that of any Latin, is almost without precedent.

The general Protestant work has also been moving in this direction, especially the schools in Brazil, Uruguay, Argentina and Chile. These were already taking pupils from the leading families of these countries and making certain contacts with their parents. Dr. W. E. Browning and Dr. J. H. McLean, both missionaries, have for years had valuable contacts in intellectual circles. Friendships won by these men and other missionaries have done much to pave the way for a favorable reception of such men as Dr. Jones and their steady work and the wide circulation of the Bible have permeated Latin America with the living ideas and force of the Gospel.

A limited number of national pastors have also cultivated this field, among which might be mentioned Rev. E. C. Balloch, Rev. Moisés Torregrosa, Rev. Juan Varetto and Rev. Paul Penzotti. An interesting point is that Dr. Jones' greatest success was attained in Chile, and it was from Chile that the greatest number of intellectual leaders came to take part in the Montevideo Congress of 1925.

Intellectuals Aid Movement

Evidences are not lacking of a spontaneous awakening among the intellectuals themselves. Srta. Gabriela Mistral has many times sounded a distinctly religious note in the course of her writings and

lectures throughout Spanish America, as have also the Mexican poet Amado Nervo and the Mexican philosopher Antonio Caso. Probably the two outstanding incidents of this kind were the appearances of two books: "The Welfare of Spanish America" by Dr. Juan B. Terán, the Rector of the University of Tucumán, and "The Invisible Christ" by the Rector of the University of Buenos Aires. Both of these are so distinctly different from current Latin American religious thinking and so definitely move toward the religious philosophy of modern Protestantism that they constitute little less than a sensation. They have been given wide circulation by the literature department of the Committee on Cooperation.

There was held in the Theatre Colon of Buenos Aires recently a great gathering to honor Dr. Ricardo Rojas, the author of "El Cristo Invisible," on the occasion of his completing a quarter of a century as a writer. Fully three thousand people came together to do him homage, including the President of the republic, his ministers of State, and the very cream of the culture of the country. He had just produced his much discussed book, named above, in which he had written: "Christianity has given us the perfect image of a perfect life, the secret of social and individual happiness, for the one does not exist without the other, and the man who accepts this secret, putting it to the test in his life, has discovered not only the best, the only means of serving the world, but also the only adequate means of satisfying his own aspirations. I beg of Catholics not to condemn me as a heretic, and of others that they do not disdain me as superstitious. The errors which I may have committed in the mechanism of the book, in its doctrines, are of far less weight than the sincerity with which I have striven to understand the Christian sentiment as the inspiration of life." The principal speaker was the Minister of Public Instruction, and he eloquently urged Dr. Rojas to "keep on singing of the victory of man and of the eternal spirit of Christ fertilizing the generations of the present and the future with good and truth and beauty."

Shortly after this, another great meeting was held in the same theatre, this time organized by the authorities of the dominant church, to celebrate what they termed "The Day of the Gospel." Although confessedly held for the purpose of creating opposition to the circulation of the Scriptures in other than the versions authorized by the Church, and to neutralize what they termed the "rapidly growing Protestant influence," the meeting awakened an interest in the Gospels and their teaching. The greatest orator of the Church in Argentina gave a flaming eulogy of the Gospel. So even in the great city of Buenos Aires, which has been considered the leader of the materialistic spirit dominating South America, there have recently been a number of signs of return to a spiritual philosophy.

Last, but not least, as contributory to this spiritual awakening has been the work of *La Nueva Democracia*, the Committee's Spanish

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magazine. Its original conception was based upon the conviction that there was a great religious undercurrent in intellectual circles which was not being tapped either by the Roman Catholic Church or by the Protestant missionary enterprise. For nearly ten years the magazine has fostered this movement and given it literary nourishment. Articles on religion have appeared by some of the best known writers in Spanish, such as Gabriela Mistral, Miguel de Unamuno, Ortega Gasset, José Vasconcelos, Antonio Caso and Ricardo Rojas.

But we are not here so interested in pointing out causes as we are to emphasize the fact of the present noticeable spiritual interest which gives a great opportunity to this Committee and to all the Evangelical forces seeking to serve Latin America.

JERUSALEM CONFERENCE

Latin America was invited to participate in the meeting of the International Missionary Council at Jerusalem, March and April, 1928. Delegates representing the national churches were as follows: Professor Erasmo Braga of Brazil, Rev. Roberto Elphick of Chile, Rev. H. T. Marroquin of Mexico and Rev. Gabino Rodriguez of Argentina. Three other delegates accepted the invitation of the International Council: Dr. H. C. Tucker, Dr. John A. Mackay, Samuel G. Inman. For the first time delegates from Latin America participated fully and freely in a gathering representing world missionary movements. The delegates found themselves particularly interested in the three topics: The message of Christianity as over against the secularization movement, which is so strong in Latin America; the relationships between modern industrialism and the Christian Church, which is especially important in Latin America now that the industrial nations are so greatly influencing Latin American economic life; the question of religious education, particularly since Latin Americans are, following the Montevideo Congress, leading the rest of the Protestant world in the development of curricula for religious education written by nationals themselves, and following the psychology of Latin America.

In the re-organization of the International Missionary Council Latin America is fully recognized and is given three out of the thirty-seven members of the administrative organization. These three proposed for election by the Committee on Cooperation in Latin America are: Professor Erasmo Braga, representing the Portuguese speaking section; Professor Andrés Osuna, representing the Spanish speaking section and Samuel G. Inman, representing the Central Committee on Cooperation. The Annual Meeting is also asked to approve the Constitution adopted at Jerusalem.

The Latin American delegates, since returning from Jerusalem, have given a large part of their time to addressing churches and other organizations describing the work of the conference.

The findings concerning the Christian message and the missionary

attitude toward industrial questions were translated into Spanish and distributed widely among the churches and the intellectuals of Latin America. Reports, especially from Brazil and Mexico, indicate that these findings have impressed the minds of both the intellectuals and the leaders in the evangelical churches in a profound way. The Brazilian historian, Rocha Pompo, said after reading them that it presents an entirely new world to the Brazilians. These findings have been presented recently in practically every evangelical paper in Latin America and Spain.

New Responsibilities

The joining of the organized Protestant work of Latin America to the International Missionary Council brings several new opportunities and responsibilities. The regional committees on cooperation, or as they are called in other sections of the world, national Christian councils, will find themselves in closer connection with similar bodies in other parts of the world and at the same time will find themselves facing larger duties and more than ever needing executive secretaries to give all of their time to this work. The experience of the national cooperative organizations in the various different sections of the world is now being gathered up and forms an example and inspiration for the larger development of the cooperative enterprise in Latin America. The relationships between the churches in these fields and the missionaries and boards in the sending countries, the question of union of the churches in a particular field, the program of Christian colleges, the methods of distributing literature and many other phases of Christian work, are being clarified by the exchange of experiences.

In order that the Latin American committees may reap full benefit from their newly established relationships with the rest of the world it will be necessary for the committees on cooperation to have more adequate resources and to enlist a larger number of workers in this service.

Another direction in which the Latin American groups will find new responsibilities is in that related to the whole problem discussed in Jerusalem concerning industrialism and the Christian church. No where in the world is life being more rapidly industrialized than in Latin America and no where are the Christian forces faced with larger problems concerning the meaning of this industrial life, both as related to the workers in their own country and as related to their country's political and financial responsibilities to other and more powerful countries.

The Central Committee on Cooperation in New York, as well as the regional committees, will undoubtedly be called upon by the proposed Bureau of Research of the International Missionary Council as well as other Christian organizations of this kind, such as that set up by the Continuation Committee of the Stockholm Conference, to furnish material on social and economic problems in Latin Amer-

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ica. While there are various organizations capable of furnishing such material for Europe, Asia and Africa it is probable that the whole responsibility as far as the evangelical forces in Latin America are concerned will fall upon the Committees on Cooperation. It is evident that this means grave responsibility and the development of careful and accurate processes.

With the entrance of the missionary work of Latin America fully into the world movement it is interesting to briefly review past relations. At the World Missionary Conference at Edinburgh in 1910 Latin American missionary work was not considered, due to the feeling of some of the European leaders that mission work in countries predominantly Roman Catholic was not legitimate. There were present, however, a few missionaries and nationals from Latin America, representing their boards. Mr. George I. Babcock and Mr. S. G. Inman, missionaries in Mexico, attending the conference, took the responsibility of issuing an anonymous call for a luncheon to discuss Latin American missionary work. As a result of several such luncheons during the conference a committee, with Dr. H. K. Carroll as Chairman and Mr. Inman as Secretary, was named to take up the question of Latin America's place in the missionary world and whether a special conference for that area ought to be held.

Two years after this the Foreign Missions Conference of North America appointed a small committee to call a Latin American Conference in New York. As a result of that conference a continuation committee was appointed. This continuation committee issued a letter to South American workers raising various questions concerning the evangelical movement and especially whether there should be a conference to consider such work. Mr. Inman, who was then starting on a trip from Mexico through Latin America, was asked to consult with the workers in the various countries concerning the proposed conference. This small committee enlarged itself by inviting each one of the Boards doing work in Latin America to name an official representative on the committee. On receiving the report from Mr. Inman, which recommended a conference in Panama, it was decided to hold such a gathering in February, 1916, and Mr. Inman was asked to serve as the organizing secretary. Since that time the work of the Committee on Cooperation has grown until it now embraces the multiplied activities which are indicated in this annual report. With the entrance of the Committee into the world missionary enterprise through membership in the International Missionary Council an important stage of life of the Committee, now thirteen years old, is completed.

HAVANA CONFERENCE

From the Jerusalem Meeting it is natural to turn to the coming Evangelical Congress called for Havana, Cuba, June 20-30, 1929, where the next great facing of issues and conditions relative to the

establishment of the Kingdom of God in Latin America will take place. This is even more distinctly than the Montevideo Congress a meeting of the Evangelical Churches themselves. To this Congress of the churches of the Caribbean area there have been invited forty "unofficial observers" and specialists from the mission boards of the United States. Fraternal delegates from the churches in South America and Spain are also invited as are certain distinguished intellectuals of the Spanish speaking world. The language of the Congress will be Spanish, the preparatory papers, practically all of which are being written by Latins, will be published only in Spanish. The chief purpose of the whole effort will be for the Evangelical Church in these twelve Latin American countries to discover itself, to feel its own life, in its own environment, to study how in the light of the idiosyncrasies of the Latin American people the young church can develop its work. Heretofore the Latin American church has been largely a copy of the Anglo-Saxon church, whose missionaries started it. But at Havana "Latinidad" will be the keynote of all methods and approaches.

The whole program of the Congress has been worked out originally in Spanish by the Latin Americans. If, in translating this into English, the phraseology of the themes seems a little awkward or cloudy we should remember that the North American is here only suffering what our Latin American friends have had to suffer for many decades with literal translations from English. It is significant that for the first time we have a reversal process. The themes and those writing the preliminary papers, are as follows:

I. *Evangelical Solidarity*: 1. Message and Methods of the Evangelical Church in Latin America—Dr. Luis Alonso of Cuba; 2. Nationalism and Self-Support—Rev. Angel Archilla Cabrera of Porto Rico; 3. Evangelization—Dr. Juan Orts Gonzales; 4. Indigenous Races—(to be supplied by Mexico).

II. *Education*: 1. Place and Program of the Evangelical Schools in Latin America—Prof. Andres Osuna, Mexico; 2. Religious Education—Rev. S. A. Neblett of Cuba; 3. Ministerial Culture—Dr. J. Marcial Dorado of Cuba; 4. The Youth Movement—Dr. John Mackay of Latin America.

III. *Social Action* (or service): 1. Attitude of the Church Toward the Community—Rev. Trinidad Ramirez of Mexico; 2. Industrial and Rural Problems—Rev. Alberto Rembao of United States; 3. Medical Work—Dr. Chas. Ainslie of Guatemala; 4. Women's Movements—Sra. de Pascoe of Mexico.

IV. *Literature*—Rev. A. Diaz Morales of Porto Rico.

Pre-Conference Preparation

Preliminary papers on each one of these subjects are to be ready by January the 15th, 1929. In order to save expense and at the same

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time to secure for these themes a wider study and discussion, it was decided that each should be published in one of the union evangelical papers of these countries and reprinted in pamphlet form. Each national committee-man of the Organizing Committee, which is composed of one representative from each participating country, has as his responsibility the securing of discussions of these various different themes by community and national groups. Thus, by the time the national group from a country is ready to start for Havana they will have had a pretty clear expression of opinion from the evangelical workers on these various themes. On coming to Havana they will present then, not simply their individual views but those of the evangelical churches in the countries they represent.

1. Program. The inaugural session is to be a public one, held in some hall like that of the National University, which the local committee is working to secure. At this session it is desirable to have a Latin American layman, whose name and position will carry weight, give an address in which he will define the place of the evangelical church in Latin America. The President of Cuba or the Minister of Education will be invited to represent the Cuban Government on that occasion and Professor Moises Saenz, the sub-Secretary of Education of Mexico, to make the address. The main emphasis, as always, will be on the central and abiding Christian message and the fundamental work of evangelization. But along with the regular delegates and the representatives from the missionary forces in the United States the Organizing Committee is desirous of inviting certain distinguished guests who would represent the best of hispanic soul-life and Christian internationalism.

2. Entertainment in Havana. The kind offer of Candler College and Buena Vista College, the two Methodist institutions located in the suburbs of Havana, has been accepted as the residence for the delegates and the place of meeting for the ordinary sessions of the Conference. The plenary sessions, at least the opening and the closing ones, will be held in a downtown auditorium. The Organizing Committee believes that most of the time between the opening and closing sessions should be given to sectional meetings where there will be plenty of time to discuss the important problems for which the Conference has met.

3. Participating Countries. Following the idea that the Latin American churches are coming together to consider their own place and program in the life of a group of countries which have a peculiar psychology, background and outlook, delegates will be chosen to represent nations rather than denominations. They will be chosen by the cooperative organizations in the different countries, as follows:

Mexico 35, Cuba 35, Porto Rico 25, Guatemala 5, Honduras 2,
Panama 3, Venezuela 6, Santo Domingo 3, Costa Rica 3, Nicaragua 3,
Salvador 3, Colombia 6, Haiti 2, Spain 5, Spanish work in the United

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States 25, and the Committee on Cooperation in Latin America being asked to choose from the United States 40 friendly observers representing mission boards and specialists in religious education, social service, Christian literature, publicity and woman's work.

It is not going to be easy even for the Latin Americans themselves to "Latinize" the program at Havana. Trained by foreign missionaries, the work so long directed by foreign boards, their reading often being in "foreign" Spanish, evangelical leaders in these lands sometimes become so imbued with forms and denominational peculiarities imported from Anglo-Saxon lands that they often unconsciously defend these in the name of nationalism, sometimes violently opposing methods which only endeavor to do justice to racial idiosyncrasies. This will be the great value of having at Havana a few leading Latins, who while sympathetic with Protestantism, have not yet come wholly into its circle and become completely submerged in its thought.

4. Attitude of Mission Boards. Will the Anglo-Saxon element, so long dominant, be willing to attend and encourage, but keep hands off the helm, when the boat seems to rock? They surely will. Certainly the board secretaries in the Committee on Cooperation in Latin America are showing not only their willingness but their anxiety that this shall be a Latin Congress. Recognizing that while the younger churches have the spirit, they do not have sufficient funds for an international gathering, the boards are aiding in financing the meeting. It is hoped that sufficient funds can be raised between the Cuban churches and the friends in the United States to entertain gratis every Latin American delegate at Havana, as a token of delight that they are increasingly taking over in their own hands their just responsibilities.

EDUCATIONAL ADVANCE IN SOUTH AMERICA

"Educational Advance in South America" has now raised more than one million dollars on the fund of \$2,500,000 which is needed for the advancement of special kinds of work in South America. Responses which have come within the last few weeks show that the visit of President-elect Hoover is bringing a new interest in these schools. A contributor who had made a provisional gift of \$100,000, providing that a similar amount should be raised to erect new buildings for Santiago College, has just notified us that he will raise his gift to \$150,000, providing a similar amount shall be contributed by others before December 31, 1929. An intensive campaign is now being made to raise the other one hundred and fifty thousand dollars.

A few weeks before this report was closed a visitor returning from South America after having seen the work of Colegio Internacional in Asunción, offered voluntarily a gift of \$40,000 toward the erection of a new boys' dormitory for the institution. This means that in Asunción, Paraguay, three of the finest private school buildings in

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South America will be erected. An administration building and a girls' dormitory have already been built.

As a result of the Educational Advance, Colegio Americano, in Buenos Aires, has obtained a campus of eighteen acres of land in the suburbs of Buenos Aires and is now planning for its first building on that splendid site. The new buildings for the Instituto Inglés in Santiago de Chile are about to be begun. The plans for Santiago College for Girls are now completed. Practically the full amount required for the Lima High School for Girls has been raised and grounds have been secured. The full amount has been obtained for the new theological seminary in Colombia. More than half of the fund for the \$60,000 religious education program is now assured.

With the releasing of Dr. George P. Howard for evangelistic work, another one of the projects proposed at Montevideo is brought to realization. A specialist on social service has been found and it is hoped that provision for his salary and expenses will be forthcoming within a few months. A strong committee, composed of some of the best-known leaders of public health activities in the United States, are backing the program for sending a special expert on public health to South America. Thus it will be seen that while the requests of the Montevideo Congress as a body in the South American Advance were very much larger than anything that has ever been done for South America before, and the difficulties of launching a movement the size of the "Advance" were very great, its progress has been surprising. It should be prosecuted with vigor till fully completed.

The Educational Advance movement has asked that it should be integrated directly into the work of the Committee on Cooperation in Latin America. On receiving its request, the Executive Committee decided:

"That the Committee on Cooperation in Latin America agrees to become the legal successor of the Educational Advance in South America. It was further voted that the work be divided into three departments: First, fostering the formation of a central office for the promotion of their interests by the boards of trustees of the incorporated colleges and secondary schools of South America; second, **furnishing assistance in promotional and other activities, as requested, to the Boards promoting the interests of schools under direct Board management; and, third, taking direct responsibility for the promotion of the campaign objectives for the Committee's own projects growing out of the Montevideo Congress and for the cooperative seminaries in Buenos Aires and Rio de Janeiro.**"

The South American College Association has been formed, with Colegio Americano and Santiago College as members, hoping that other schools having independent boards of trustees will soon join the organization, which will have as its first object the proper equipment of these schools.

An important departure from the former program of the Committee on Cooperation in Latin America was proposed by the South

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American Educational Advance. This is that the Executive Committee take over the direction of the movement and the sub-committees the raising of the funds which the Educational Advance formerly sought in order to enlarge the work of the Committee on Cooperation. This would mean that the Literature Committee takes the responsibility over a period of five years for raising \$40,000, the amount in the askings of the Educational Advance for literature projects; that a duly appointed committee on social service will take the responsibility for raising a sum of twenty-five thousand dollars over a period of five years for the social service secretary and his program; that a duly appointed committee on public health would assume the task of raising the funds for a five-year program for a public health specialist; that the Commission on Indian Work would become responsible for raising the \$50,000 fund for that work; the Committee on Education to raise \$15,000 for exchange lecturers; that the Committee on Religious Education would pursue the task of raising \$60,000 in five years for carrying out the development of the new indigenous curricula for religious education.

It is easily seen that these new responsibilities involve not only fundamental questions concerning the raising of funds for the Christian cause in Latin America, but also fundamental questions concerning the organization and functioning of this Committee.

THREE SPECIAL APPEALS

A. Conditions in Porto Rico

If anything ever demonstrated the value of united work among church forces the efficiency with which the Evangelical forces of Porto Rico unitedly met the terrible crisis last fall does. The disastrous hurricane, which struck Porto Rico on September 13th, brought more suffering than those who have not personally studied the overcrowded population of Porto Rico and the resultant poverty even in normal times, could possibly picture. Into a little space of thirty-five miles wide by one hundred long some million and a half people are crowded. That means three hundred and ninety-two to the square mile, whereas in continental United States there are thirty-six to the square mile. Under the most favorable conditions multitudes are undernourished. So conditions following the hurricane were much worse than would ordinarily exist.

The property losses among the Evangelical forces, backed by mission boards in this country, are very large. Dr. C. S. Detweiler, Chairman of the West Indies Committee, says:

"The Evangelical Union of Porto Rico reported that the total losses in churches and buildings of all denominations amounted to \$165,000, but these figures have been proved since to be inadequate; special collections were taken by each board in this emergency and most of them have been very successful in raising these funds. Following the call for funds

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for rehabilitation comes the further one for relieving economic conditions which are arising out of the disaster. Generally speaking the response of the constituency to this appeal has been very generous. The present situation in Porto Rico, however, would seem to be a very serious one and one which will require the attention of the boards for some time to come."

All the Boards having work there are seeking special funds for reconstruction. Rev. E. A. Odell, representing the Presbyterian National Board, was the first to go from this country with a relief fund and his presence was helpful to all the Evangelical forces in such a crisis. The Protestant denominations working in Porto Rico have property valued at from four to five million dollars. Three Evangelical hospitals are conducted on the island, at San Juan by the Presbyterians, at Ponce by the Episcopalians, and at Humacao by the Congregationalists.

In few places in the world have the Christian forces worked in such close cooperation. A Union Evangelical Seminary at Rio Piedras, which was just planning greatly to enlarge its plant, educates the ministers for the various cooperating agencies. Students of this seminary were highly commended by the Red Cross authorities for the splendid work they did during the disaster. A union paper, press and bookstore, a most successful enterprise, has recently dedicated its own home in Ponce. The Polytechnic Institute at San German is the largest Evangelical educational institution in the Caribbean Area.

The immediate mobilization of all the forces under the Executive Secretary of the Evangelical Union of Porto Rico, following the hurricane, and the intelligent and efficient way in which they not only cared for their own people but lent their aid to the whole relief movement through the Red Cross were a great demonstration of the value of a permanently organized cooperative work. A significant statement on Porto Rican conditions is attached to this report.

B. Mexico's Challenge

President Calles is reported to have said to a personal friend recently that he had prepared the ground for the Evangelicals, but that they themselves must do the rest, if they are to reap the harvest. Certainly there is a wide open door before the National Evangelical Churches of Mexico, and we must sympathize with them and aid them in every possible way in meeting their duty and seizing their great opportunities. It is no easy matter, however, to determine wherein the Boards and Foreign Missionaries can aid under present circumstances. Most of the ordained evangelistic missionaries have left the field, and others, who would still be free so far as the laws of the land are concerned to aid in evangelistic work, are meeting difficulties arising from the nationalistic spirit in some of the churches. Bishop W. B. Beauchamp and others are advocating the develop-

ment of medical work with an adequate modern hospital, and especially with a training school for nurses. It might be able to send many young women out into public health work, and for ministry in Mexican homes, especially in regions where there is much physical suffering without any adequate provisions for relief. Others are strongly convinced of the need of a larger development of union effort in the provision of Christian literature, both periodicals and books, and urge the provision of adequate capital for such service. Others have proposed a central training school for lay-workers for play-ground work, Sunday School, Vacation Schools, home visitation and community service. Some of the national bodies in Mexico, however, though happily greatly in the minority, are not zealous for the enlargement or even for the continuance of cooperative work, and the Committee on Cooperation and the Boards interested in Mexico need and crave Divine wisdom in finding the ways of the largest and truest help to the Mexican people and to the Evangelical cause. The most hopeful element in the present situation is the zealous purpose of the national churches to achieve self-support. In this and in the full exercise of their ecclesiastic independence, they have the heartiest support and good-will of the missions. The difficult problem is the immense area of the work and the need lying beyond the powers of the national churches, in which surely some plan of cooperation between the national churches and the missions must be found.

In the realm of education the field is less complex. The revolutionary movement has made herculean efforts in the last few years to advance primary and agricultural education. But the government, with all the other problems before it, cannot do enough. As President Obregon said, Mexico is so far behind that she cannot afford to follow the ordinary developments; these must be telescoped into a few rapid processes.

Fortunately, we have a historical example of how this can be done. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problem, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was given. Not only mission boards but great private funds like the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwald and other funds so supplemented government aid that education was advanced in double quick time. Help was given specially by contributing directly to the public school funds; employing experts to visit schools and give friendly advice; building normal schools, paying the way of teachers to institutes, grants-in-aid to struggling rural schools, and founding great industrial institutions like Hampton and Tuskegee. What has been done in the South can be done in Mexico with similar good results, with proper care to avoid any patronizing spirit.

A few years ago an effort was made by President Dabney of the University of Cincinnati, President King of Oberlin and others, with

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representative Mexicans, to found an American endowed university emphasizing industrial courses in Mexico City. Yet the plan failed because it could not get financial support. But the time for such educational help on a large scale is now much more propitious for two reasons especially: the clear understanding by the Mexican Department of Education of the educational problem in all its phases and its desire to have closer relations with educational forces in the United States; and because in Ambassador Dwight Morrow we have for the first time a diplomat who is thoroughly sympathetic with such educational exchange and who in befriending it would understand how it must be kept free from all political entanglements.

C. Conditions in Spain

The Executive Secretary, in connection with his trip to the Jerusalem conference, made a trip to Spain which included most of the centers where evangelical work is conducted. He collected considerable data on that work. The dominant impressions were that first, there is probably no other country in the world today so effectively dominated by an ecclesiastical regime as Spain is now dominated by the Roman Catholic hierarchy, and second, that there is no country anywhere that is proportionately receiving so little help from outside evangelical forces as is Spain.

A strong united movement, backed by the evangelical forces of the United States and Latin America which would reinforce the small evangelical church in Spain, is advocated by Bishop Blake, who administered the M. E. work in Europe for several years, and a number of other Church leaders. The Committee on Spain already appointed has not been able so far to get such a movement started and the possibility of its bringing in new elements of strength should be considered.

SPECIAL PROBLEMS DEMANDING COÖPERATIVE SOLUTION

A. New Methods Needed

These and other marked evidences of spiritual awakening have caused the Evangelical forces to reface the whole question of the Message of Christianity and the method of presenting it.

Dr. W. E. Browning writes from Buenos Aires as follows:

"There is prevalent a feeling of dissatisfaction with prevailing methods, a note of pessimism as to results already obtained and likely to be obtained. No doubt this is largely due to the awakening of workers, under Dr. Jones' preaching, to a new and deeper realization of possibilities and opportunities, to the creation, under his inspiration, of newer and deeper impulses and a widening of the horizon of thought on the part of many. Leaders here and elsewhere seem to feel that there must be radical changes effected in our methods of approach, else the whole Evangelical movement is likely to

become static or even degenerate into an unseemly squabble between sects and between individuals. There is a demand for a new challenge, for higher adventure than is found in present methods. Some feel that we are, in many cases, fighting rearguard actions with straggling groups, while the real battle has moved on far ahead. There is, especially, a widespread feeling that we should launch out on some programme that will include the highest intellectual circles which, in the opinion of many of our workers, have heretofore been inaccessible but, as recently shown, are ready to listen to a sane, thoughtful, presentation of the Gospel."

Dr. Stanley Jones, while realizing that his impressions were hurriedly formed, gives the following suggestions as the result of his trip:

"The period of attack upon Roman Catholics has spent itself. There was a time when prominent men sat and listened to the terrific attacks of Protestants against Romanism. This period has gone by. It produced good Protestants, but seldom good Christians. The attack should be that 'loving aggressiveness' of truth and reality. Modern education is wearing away Roman Catholic authority in South America far faster than Evangelicism is building something to take its place. Into that vacuum is rushing every cult of the world that promises intellectual and spiritual freedom.

"Second, the Evangelical churches must not be treated as ends in themselves. At least not to the degree now being done. It may be necessary for evangelicism to lose itself organizationally to find itself. When Wesley found that the Established Church in his day was too wooden, too closely clamped to respond to his message, he took to the hillsides and public places and homes as preaching places for his Gospel. The Evangelical movement must break out of its organization, must go to where men are and where men think. The mind of Latin America must be first saturated with Evangelical truth before there can be a spiritual awakening on a widespread scale. Those that create that silent saturation must be looked on as valuable allies.

"Third, a tentative half-approach to the cultivated mind of Latin America will not do. Those who put up the Gospel to these educated minds must not deal in indirection. It must be a straightforward putting up of the truths and the person that lie at the heart of our Gospel.

"Fourth. Before there is a real hearing for Christ in Latin America, He must be lifted out of the clash between Anglo-Saxonism and Latinism and between Roman Catholicism and Protestantism. There is a widespread feeling that Protestantism is a form of Anglo-Saxon aggressiveness throughout the world. Romanism has not been slow to use this in effective propaganda. In some of the highly intelligent groups the feeling came out again and again that we were trying to impose Anglo-Saxonism upon them through trade; through our Caribbean policy, which they fear once established there will be pushed further south; and through our Protestant Missions.

"We feel the absurdity of much of this, of course, and yet we must not present an Anglo-Saxon Christ identified with bare meeting houses, and austere furnishings. The Latin must be encouraged to keep his own soul and interpret the fullness of Christ through his own genius and cultural inheritance. In that inheritance will stand out love of beauty and graciousness, lack of race prejudice, the ecumenical consciousness, and other qualities almost too subtle to catch in words, but that can be felt by contacts. Christ will never have the chance He might have until He be disassociated from these clashes between Anglo-Saxonism and Latinism and the systems

of Protestantism and Roman Catholicism. We must not match system with system, but Christ against human need.

"On this basis it would be well to send periodically to Latin America some outstanding evangelical of progressive mind and deep devotion to Christ, similar to the Barrows lecturers for India, to deliver a series of lectures presenting an untrammelled Christ to the intellectual, moral and spiritual need of Latin America."

At a recent meeting in Buenos Aires of those interested in new methods for presenting the message to South America a number of suggestions were made including the following: That Dr. Stanley Jones make a return visit to South America in 1930 for six months' time, including in his itinerary other countries which he was not able to visit on his recent trip; that for the present the visit of other evangelists, except those who speak Spanish, is not considered advisable; that emphasis is laid on the necessity of extending evangelical work to all social classes instead of limiting it as in the past to certain accessible classes; that certain persons especially prepared for work among the intellectual classes should give their time to this work with no other responsibility. It was stated that, "it seems clear that our success must come by an effort which shall be at least in its beginning disassociated from any visible church relationship, a simple union of seekers for truth and God."

The cooperative forces in Argentina have requested that Mr. George P. Howard be secured for work among the educated classes. The Methodist Episcopal Board has agreed to furnish Dr. Howard's salary and rent and the Committee on Cooperation in Latin America has been requested to provide the sum of \$2,000.00 annually for expenses. Suggestions have been made concerning the release of other workers for this special task but no steps have been taken for this up to the time of writing this report. Mr. Howard is to be free to follow the leadings of the Spirit, and to enter the present open doors.

B. Place of Literature

Literature should play a large part in the new program. In planning for its enlarged usefulness we ought to bear in mind that Latin America and Spaniards differ greatly from Anglo-Saxons in their conception of religion, of Christ, and of individual holiness.

Anglo-Saxons think too little of the suffering and dying Christ. "The crucifixion was once for all and the important thing today is to think of the living all-powerful and victorious Christ." Spaniards and Latin Americans, on the contrary, when they look at Christ and worship Christ habitually and almost exclusively think of the suffering and dying Christ. Unamuno has well said in his last book: "The Christ we worship is not a dead or resurrected Christ, but a suffering and dying Christ for us and our salvation."

The Anglo-Saxons think of religion in terms of usefulness and service, for the present life. Religion is good because the individual,

home and nation are helped to be better off in all respects in the present life. They think too little in terms of the eternal life. Spaniards and Latin Americans, when they think of religion, think in terms of adoration, sacrifice and the future life. Usefulness in service for the present life enters only incidentally. The present life is only a pilgrimage, a dream. The important thing is the life beyond and religion prepares them rather for the eternal than for the temporal.

The greatest difference lies in what we call the social gospel. For Spaniards and Latin Americans it is not emphasized and is of little importance. Religion means individual and personal communion with God.

The Spanish-American view, probably best expressed by Unamuno, is that there were two great heresies in Christendom, Arianism, which tried to rob Christ of his divinity, and Protestantism, which aims to make Christianity a collective and social affair. They believe that the Kingdom of God of the Protestants was the kind of kingdom the multitude wanted Christ to establish and which he rejected. The real Kingdom of God, they say, is in you and me; it is individual and personal, and they quote to sustain this: "The Kingdom of God cometh not with observation: Neither shall they say, Lo here, or, lo there! for, behold, the kingdom of God is within you." These contrasts may be overstated, but the differences are real.

In harmonizing the two views *The New Democracy* can render a great service to Latin Americans and Anglo-Saxons by providing a platform on which they can express their religious ideals promptly and completely. As an illustration of this, as soon as the magazine learned of the work done by Stanley Jones in South America, it moved at once to take advantage of the new wave of interest, and published special religious articles for this purpose in the November, December, 1928, and January, 1929, issues. This will be continued, and writers like Unamuno, Rojas and Gabriela Mistral have been asked for special articles for this campaign. Naturally a magazine can do this work quickly and efficiently, but the literary supports of this awakening ought to be strengthened by well-written books. Where these are to come from is one of our most baffling problems, as translations are out of the question and only a handful of Spanish-American Christians are capable of writing them.

What *The New Democracy* could do everywhere if it secured cooperation from the field, is illustrated by the following incident: When the magazine was only three years old Rev. Juan Varetto of Argentina lectured in several Central American republics. He had never taken the magazine very seriously, considering it a too indirect approach to the problem of evangelizing the educated Latin American, but he wrote an article soon afterward expressing his surprise that in El Salvador, where the Protestant missionary work is comparatively unimportant, he had more intellectuals to hear

him than anywhere else he had preached. It is more than a coincidence that just at that time *La Nueva Democracia* had more subscribers in San Salvador than in any other city in Latin America, due to the activities of a very efficient agent of the magazine, Rev. E. L. Humphrey.

Another great service that *The New Democracy* can render in enlarging our literature program is to advertise more widely the few writers who have produced timely and important books. For instance, when "The Invisible Christ" was published the book was little known outside Argentina until *The New Democracy* pointed out its importance. After several articles had appeared and been widely copied in other magazines, the book became very popular. The same process is planned for other books like Dr. John Mackay's "But I Say to You" and the several books of Navarro Monzo. In such propaganda it is indispensable to have such a publication as *New Democracy* and its Book Department.

Since we know that translations, except historical and technical works and textbooks, are not satisfactory, it is time, we think, for the Nationals to prepare some original books.

WHAT OF THE NEW DAY?

It is evident that there is need for reviewing the whole missionary work in Latin America in the light of changes that are rapidly coming in these lands. Already most of the foreign evangelistic workers have had to be withdrawn from Mexico. Legal barriers are gradually being erected against foreign evangelistic, medical and educational workers in various Latin American countries. Again, while in some fields a few national groups are holding tenaciously to denominationalism, there are growing signs in other fields of a contrary tendency. Likewise there is a marked desire among some of those supporting the missionary enterprise at home that larger cooperation and still more actual demonstrations of union be carried out, as well as that a larger responsibility for leadership be actually assumed by the young churches which have resulted from missionary effort. In both Latin America and the United States there is commendation of a united work like that in Santo Domingo, where a saving in administration, an enlarged efficiency and a testimony through unity, are secured.

It is clear that many and grave questions will call for consideration of our Boards at work in Latin America. Perhaps it will be well to suggest some of these: (1) What work can best be done by separate groups, whether denominational or local, and what can best be done only by interdenominational or international cooperation? (2) In the field of literature especially how can some united and comprehensive plan be developed and adequately financed which will save the waste of sometimes inefficient and duplicating efforts, and at the same time secure an adequate production and distribution

of the kind of literature needed, both for the evangelical churches and for higher moral life of Latin America? (3) The Montevideo Congress asked in behalf of all the evangelical churches of Latin America for the appointment of a few thoroughly qualified, special workers in the fields of evangelism, social service, public health and religious education, who would render service throughout South America, both in the churches and in community life wherever the opportunity might open. Where can the men with adaptation and understanding and the capacity to touch all types of life be found, and how can their support be provided? (4) How can the gospel be presented in Latin America without the prejudice which springs from racial, national and sometimes theological and ecclesiastical associations which obscure and confuse the purity of the New Testament message and ideals? (5) How can the indigenous churches be helpfully aided to achieve their genuine independence and their full natural discharge of their proper functions? How can they be helped actually to take and fill the place of primacy, and to press outward in the courageous leadership of a true evangelical transformation of the life of Latin America? (6) There is no reluctance on the part of the Committee on Cooperation and of the Mission Boards associated in it to adjust their methods and policies in any way that will forward the great end. What are the adjustments which will truly help and what will rather hinder? Questions like this arise in the field of Christian education in determining the character and work of the schools in the general field of evangelism, and in the wise and effective presentation of Christ and His gospel to all these lands of America, North and South.

Relations with Roman Catholics

It seems today that anything like close relations, much less union with official Roman Catholicism, is far away indeed. But if we are true followers of Christ and ourselves pray His prayer for Unity, we must believe that all who have named His name must some day become one. Gabriela Mistral has written: "The predominating faith of our America is the Catholic, that of yours the Protestant; but there are already unmistakable signs of an approximation of these two churches which would be to the good of Christianity in general in defending the world against the rampant materialism of the present time."

In some parts of Latin America there seems to be evidence that Roman Catholicism is becoming more tolerant of Protestantism, more evangelical in its life and more devoted to the Scriptures, and evangelicals report many delightful personal relations with liberal Catholics. Unfortunately, however, this year the Roman Hierarchy in some countries has shown a more aggressively intolerant attitude toward evangelical work than for many years preceding. In Santo Domingo there have been two attacks on evangelicals led by

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priests and evidently sanctioned by the highest ecclesiastical authorities. In one, where the priest led a mob to the pastor's house and urged his being done away with, his life was only saved by the intervention of the American Consul (the pastor was a Porto Rican). This attack followed the disclosure of the desecration of the interior of the Catholic Church, which was afterward proven to have been carried out by a faithful Romanist in order to stir up trouble against the Protestants. This is a matter which challenges the best thought of progressive and liberal leaders in both groups.

SOME QUESTIONS OF ORGANIZATION

Is the Committee on Cooperation in Latin America doing creditably its job? In this day of over-organization, many agencies for the promotion of ideals have become complacent and are living on past loyalties. Let us hope that this Committee will never cease because of sentimental reasons to apply the most rigorous tests to its work. Recent students of organizations like this one agree at least on the following tests for them: (1) That the basic problem with which such a group deals is clearly evident; (2) that its purpose is practical, as shown by accurate analysis; (3) that it has a definite program for the future in terms of a five or ten-year period; (4) that its program-making processes are sound, with an annual analysis of results and allocation of responsibilities; (5) that it has a governing body composed of competent and responsible persons who actually give serious attention to the organization's work; (6) that it has a chief executive who is qualified, has zeal for his task and is skilled in laying out work for others; (7) that the raising and expenditure of its budget is skillfully handled with avoidance of deficits.

While the Committee cannot claim by any means to meet completely this list, it may probably claim to be consciously and openly working at the perfection of each. The basic problem of bringing all the evangelical forces working in Latin America to a closer unity and a more efficient and effective service for Latin lands is a clearly understood basic objective, although the processes involved must be continually tested and improved by the trial and error method. Careful surveys have been made of most all of the countries and officers of the Committee keep in as close touch by personal visitation of the fields as possible. That its program is practical, that it actually produces cooperative Christian literature, union theological seminaries, union schools, union papers and various kinds of cooperative institutions, is easily seen. These institutions are largely successful but some suffer for lack of attention and should challenge the closer attention of the Committee. That there is room for further integration, however, is intimated by Prof. Erasmo Braga, who says in his annual report: "In Brazil the cooperative movement is more national than missionary. We have, in fact, the impression that the Missions

do not as do the national churches feel that this movement belongs to them and is recognized as a part of their board's program."

As to a definite program over a series of years, the Committee at first regarded itself as more or less experimental but today it seems to have become a real and vital part of the Evangelical program. Twenty-seven definite projects were set out for the Committee by the Montevideo Congress, which are being carried out as rapidly as possible. The coming Havana Congress will no doubt set before us an equally definite series of tasks. That this program-making comes out of conferences on the field rather than from an office in New York, is of course, fundamentally sound. This means that periodical conferences and frequent visits of the Committee's representatives to the various fields are necessary. A greater uniformity in annual reports of regional committees, definite statements of their programs and budgets would improve efficiency.

This Committee has been fortunate from the beginning in having its governing body composed of members who are definitely elected by the participating organizations, plus certain outstanding persons who as coopted members have been willing to give definite time to its work. There has been very marked increase in time given to the Committee's work during the last two years. There is no question but that the executive officers would be helped by having more advice and direction from its members. Bodies controlling the time of those they elect to serve this work should be willing that such persons put this definitely in their schedule, especially those who are chairmen of standing committees.

This Committee has had the same executive secretary since its organization. While there are advantages in this there may be danger also that the organization may become static. No organizations are in greater need of executives with a balance of wisdom and aggression, efficiency and patience than are those which like this Committee have no definite constituency that out of pure group loyalty will remain faithful to the cause. Men are needed who will serve somewhat as an irritant to each of the constituent groups and yet will not insist on a rapid advance which cannot be maintained. Organizations of this character are sometimes tempted to keep executives because they do nothing vital, giving the luxury of a gesture toward an ideal without any disturbance of the status quo, or else because the members have not sufficient interest in the enterprise to take a vital part in its direction.

This year the Committee has had the advantage of a thorough study of its financial system in connection with the annual audit of its books, and the advice of a finance committee of business men who have given considerable time to its affairs. That the Boards who use the organization for their own purposes should finance it would seem a clear principle. We cannot get away from the fact that an organization is never fully representative of any group which does

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not meet the organization's expenses, and that in certain ways the financial test of any organization is its final test. The thirty-four Board members of this Committee now subscribe about \$28,000 annually to a budget of \$35,000, and the rest of that amount must either be raised from individuals or expenditures cut accordingly. Fortunately, the Committee has never had a deficit, going on the policy of spending no more than it has available in any one year. Instead of this being a satisfaction, however, it must be admitted that it means the neglect of many important services which the Committee is called upon to render. Members are reminded that they had presented to them in the last annual report a considerable list of such needs. Most of these, as well as a number of new ones, are pressing for attention.

With the increased attention to Latin America, with the new spiritual awakening in those lands, with the new relationships established with world-wide Christian forces, with the presence of certain particularly large opportunities and with the coming of the Havana Conference, with all its great possibilities, this Committee is challenged to the greatest service in its history.

ROBERT E. SPEER, *Chairman.*

SAMUEL G. INMAN, *Secretary.*
419 Fourth Ave.,
New York City.

APPENDIX

Conditions in Porto Rico

The following is a letter from the Evangelical Union of Porto Rico to the Hon. Edgar R. Kiess, Chairman of Committee on Insular Affairs, U. S. House of Representatives:

Dear Sir:

In view of the fact that you are making an official visitation to this Island, the Evangelical Union of Porto Rico in a recent meeting, appointed a committee to prepare a statement for you covering some of the pressing needs of the Island from our viewpoint.

In the first place, we desire to inform you that the Evangelical Union of Porto Rico, in which are affiliated the Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, and United Brethren churches, is the cooperative and coordinating medium of these churches in Porto Rico. It has 299 ministers and other workers; 206 organized churches with 14,208 members; 375 Sunday Schools with 28,830 members; and its property valuation, including hospitals, schools and other institutions, is \$2,788,164. The Evangelical Union booklet, which accompanies this statement, gives an outline of the activities of the Union.

The imperative needs of the Island are varied and numerous, all of which have been intensified because of the hurricane of September 13. We desire to mention the following needs, some of which can be met through legislative action while others must be provided for in other ways. The second class is herein mentioned, because we believe that your official position will bring to you many consultations regarding the needs of Porto Rico.

I. Educational. According to the latest report of the Governor almost forty percent of the people are to be classed as illiterate. The Department of Education has been hampered seriously because of lack of funds, and at the present time almost one-half of the children of school age—between the years of 5 and 18—are without school privileges. The recent hurricane has done untold damage to the material equipment of this department, which is now operating under very serious handicaps on account of the destruction of buildings, books and other materials. Furthermore, it would seem that in the coming years there must be necessarily a reduction in the income of this Department. Unless there is help from some outside source the work of generalizing the privileges of education will be greatly retarded and the people will face a real menace in its development.

We believe that there is a great need for the establishment of vocational schools at this time of reconstruction and readjustment, and we would suggest that the Federal Government extend to the Island, if at all possible, the system of vocational schools which has been so fruitful of good in the United States.

2. Health. While great progress has been made in this respect, yet the needs at present are large and urgent. The income of the Government of the Island is not sufficient to adequately meet these needs. For instance, there are many thousands of persons suffering from tuberculosis, the large majority of whom are without attention from the insular authorities because of lack of room in the few institutions established for such persons. The Director of one of these institutions with twenty-five beds stated a short time ago that there are almost 3,000 persons who look in vain in the main for help from that institution. Such a situation threatens the well-being of the people. The recent hurricane has greatly increased this danger in view of the deplorable conditions under which so many of the people must live, especially in the rural districts, being without adequate clothing, housing and food. The lack of employment intensifies this situation.

Would it not be possible to enlist the interest of some of the humanitarian institutions and foundations of the United States in this distressing situation?

3. Economic Situation. This has become more complicated and more acute with the passing of the years. Porto Rico has always been an agricultural country, but with the coming of the large corporations the small independent farmer is disappearing. While definite statistics on this point are not available, it is estimated that many thousands of the small farms have been absorbed by the corporations and larger farmers.

It is a recognized fact that the large majority of the people of Porto Rico is undernourished. Wages are exceedingly low, and owing to seasonal employment in the Island, many of the people work only a part of the year. The number of unemployed is always large. Such a condition cannot continue indefinitely.

The wealth of Porto Rico consists in its large population. However, the people are not producing as they should or as they could under different conditions. It seems to us that they could be converted into a very important producing class. We believe that the Island can be industrialized to good advantage. Owing to favorable climatic conditions wages here would remain lower undoubtedly than those paid in the United States, although naturally they would be increased substantially if industries were established here. Our belief is that the Porto Rican would develop into a competent and dependable worker in industry as has been proven in many instances. The saving in wages to the manufacturers would offset to a certain extent the cost of bringing in raw materials from the outside.

It has been stated that socialism is a menace to the investment of capital, but we do not believe that this is true. Socialism as it is found here can be defined as a demand for justice and a fair return for service rendered. A contented people would be produced by a decent wage, and to this every man is entitled.

Our inquiry is: Cannot the Federal Government foster a plan whereby industries can be established in the Island? Or could the same end be obtained by referring the matter to organizations outside of government control?

4. Rehabilitation. This is pressing its claims for immediate consideration. It now seems that the Red Cross will not be able to cope with the need for the building of houses to replace those which have been destroyed. In rebuilding these houses as well as the additional ones needed, we favor the establishment of villages throughout the Island rather than dispersing them as they were formerly. Such a plan has many advantages. There would be distinct social, educational, sanitary and moral gains. The Government of Porto Rico could easily provide parcels of ground for that purpose.

The coffee farmers have suffered more from the hurricane than any other class of persons. Many of them have their farms mortgaged. For several years their farms will not produce, because the coffee plants and the shade trees so essential for coffee raising have been destroyed. It is our belief that this substantial part of our population is not asking for charity, but that with loans at a low rate of interest for a rather long period would meet their needs.

We desire to call attention to the fact that the conditions in the Island are far from being uniform, and that in the matter of rehabilitation these differences must be considered.

5. Prompt Determination of the Status of Porto Rico. The fact that this Island is a possession of the United States and that its future definite status has not been determined by Congress after a period of 30 years has caused an unsettled feeling on the part of many Porto Ricans and at the same time has been a motive of independence propaganda. We believe that the final status of the Island should be determined soon, thus eliminating all doubt as to the purposes of the United States and giving to the Island an opportunity to cooperate in working to the proposed end. Such action would produce a wonderful quieting effect on the present agitation in the Island.

We understand that there must be a process of evolution in reaching the final goal, but a definite knowledge of what may be expected would calm very largely the present unrest and would enable the people of Porto Rico to cooperate in an intelligent manner in this process of evolution.

In the determination of the political status of Porto Rico we urgently request that the citizens of Porto Rico be accorded the full privileges enjoyed by continental American citizens inasmuch as any other solution of this problem would be unworthy of the United States and unfair to Porto Rico.

P. W. DRURY,
C. I. MOHLER,
ANGEL ARCHILLA CABRERA,
Committee.

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1928

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SPEECHES

I. THE HOME CHURCH AND FOREIGN MISSIONS

ANALYSIS OF THE SITUATION AT HOME

A. Changing Attitudes of Our Constituencies

MISS GERTRUDE SCHULTZ

In trying to analyze the changes taking place in the attitudes of our constituencies toward foreign missions one feels very much in the class of those who rush in where angels fear to tread. Let us try to think together this afternoon of some of these changes and of what they mean toward the enterprise of foreign missions.

First: We surely all realize that great changes have come—some a decided help, some a hindrance. We are tired of hearing of new days, but it surely is a new day and some of us are still looking backward and lamenting the passing of the good old days rather than realizing the tremendous opportunities which face us because of the changes in the attitudes of our constituencies. Such books and articles as "Changing Foreign Missions" by McAfee, "Are Foreign Missions Done For?" by Speer, and "Changing Attitude of Missions" by Latourette, show us the vast extent of these changes, and yet the church as a whole was never more interested in foreign missions than it is today.

Why and *how* has the attitude of our constituencies changed? From correspondence with many leaders I find a good deal of disagreement, but the following facts seem almost self-evident and yet worthy of careful study.

(1) Self-centeredness of Church People. The church is becoming near sighted, with a narrow sky line with a new emphasis on denominational pride. Following the war and following the Inter-church World Movement the pendulum seems to have swung toward selfishness. The most startling aspect of the remarkable study just reported by Mr. Fahs was the very rapid increase in the amount of money expended for church buildings and property within these past few years. All over the country there has been an intensive building program. A few weeks ago I was in a comparatively small city and in talking to the pastor of one of our churches he reported that the church would have to decrease its gifts to foreign missions because they had just completed a half million dollar plant. He further said that the upkeep of this plant would keep them poor for the next twenty-five years so that he saw no chance of increasing their gifts for benevolences. When asked why the Church had built so ambitiously the reply came that another denomination had just built a new church and that this newer church must excel in beauty and equipment the church of the other denomination.

(2) Self-centeredness and Selfishness in the Lives of Individual Christians. In a rather prosperous community it was reported to

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me that practically every family in that church was paying for automobile, radio, etc., on the installment plan, so that any substantial gifts for benevolences would be impossible. The members of the church today seem to have lost the thought of sacrifice for Christ's sake and think of supporting their own church as meeting the full duty of Christians. There are of course remarkable exceptions to this of thousands of men and women who still have the real spirit of sacrifice and love for Christ's sake.

(3) Ignorance. The annual missionary sermon, the concert of prayer for missions, seem to have gone. In many churches throughout North America no real educational program along missionary lines is presented throughout the whole year. Many of our pastors do not even know the work well enough to present it and rather discourage the presentation of any adequate program. Our seminaries today are sadly lacking in chairs of missions and in adequate training of the future pastors in a thorough understanding of the missionary enterprise and a passion for it. At the annual meeting of the Missionary Education Movement held earlier this month it was shown that the loss in the sale of study books is rather startling. The Central Committee during the past year shows a loss of almost 25,000 study books over the usual number sold. This ignorance is affected very largely by our fourth point.

(4) The Fixed and Final Budget. The budget system is excellent in many ways but it tends to make our giving mechanical. In trying to get away from the whole hit or miss giving we have swung to the other extreme and now depend too largely on machinery. We make a fetish of it. The missionary enterprise is a living vital work of the spirit and cannot be reduced to mechanical lines. All the best machinery is necessary but it is the spirit within the wheels which counts. The old competitive plan was not good, but we have swung in the opposite extreme and taken out all the life of the matter. We have separated the appeal from giving. You will remember the equation that impression minus expression equals depression. Certainly our constituencies have reached the stage of depression. If we may take the liberty of lifting out of the report presented by Mr. Fahs one phrase it may illustrate this point:

"Disciplinary Benevolences." Because of lack of knowledge, because the vital work is not presented, the constituencies think very largely of giving to foreign missions as a disciplinary matter and give only what is necessary to appease the conscience.

(5) Centralized Promotion. The new plan of putting all the promotional work of a denomination under one head, doing away with a specialized presentation and appeal for any one cause—having all causes presented alike and always together—has meant a decided loss to foreign missions. The constituency becomes confused. It no longer has the right of specialized designation of gifts. In one

denomination at a national gathering it was recently stated that the cause of foreign missions is used to pull up the giving to all other causes; that if the Board of Foreign Missions had the right of approach to the church it would receive all the money that particular board needs for its work; but because of the centralized promotion that particular board is heavily in debt. In all business lines there is a day of specialization. Our constituency is being reached by numerous philanthropic causes where the specialized appeal is not prevented.

(6) **Controversy in the Church.** In some denominations more than in others theological controversy is affecting the attitude of the constituency toward foreign missions. Some are saying that too much money, too many men are being put into institutional work, not enough emphasis being placed on evangelism. Another group is at the other extreme, refusing to continue to support foreign missions because of its conservative attitude and program.

(7) **The Union of Men and Women in Certain Denominational Boards.** As far as I have been able to gather the separate boards of men and women or the union of boards of men and women have not very largely affected constituencies. However, tremendous changes have taken place in the women's side of the work. Sixty years ago practically the only large international work for women came through the missionary society. It was the largest avenue of expression in big service open to the women at that time. Today 90% of the women in the Federation of Women's Clubs are church women, very largely the daughters of the women who received their training through the missionary societies. In some communions the women are going outside of the work of the church largely because of the place, or rather lack of place given to women in those denominations, and thus these women are lost to foreign missions. In practically all denominations we are not gaining nor holding our younger, thinking, college women. That element in our constituency says that our program is too narrow and speaks of "the old ladies' missionary society." Another element which is affecting the work of the women of the church for foreign missions is the disappearance of the "leisure class." Practically all young women today who are not busy building a home desire to go into full time service of some kind even though it is not necessarily financial. In the past many of these women were the outstanding leaders in the foreign missionary enterprise.

(8) **Information Through Periodicals.** The day has passed when our constituencies receive most of their missionary information of world conditions from the mission boards. Newspapers and periodicals are largely forming the opinion of our constituencies in regard to our enterprise. For example, take the attitude toward China. Is your constituency looking to you for its information about China?

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Is it forming its opinion from the material and literature which you send out, or is it being influenced much more vitally by such magazines as "The Atlantic Monthly" and the daily newspapers? This change offers a tremendous opportunity. Our constituencies will read strong articles in these sources and we have the opportunity of seeing that the right material is made available.

(9) The Loss of Passionate Conviction of the Uniqueness of Jesus Christ as Saviour of the World. We have swung away from the time when we thought all other religions wholly bad, and today in our endeavor to see the best in these other religions many have lost the passionate conviction of Christ in His uniqueness as Saviour of the world. Was it not Dean Inge who said that we need to realize that Christ is "good news, not good advice?" The constituencies need the vision of Christ as the fulfillment of all other religions, the one Saviour of the world.

(10) Loss in Spiritual Life of the Church. From all over this North American continent comes the feeling that we need a new revival, a deepening of the spiritual life, a new love for Christ, Christ as the good news for the whole world. Yet as we think over these changes which are taking place in our constituencies there is another side: Look at the meeting here Sunday afternoon. The largest church auditorium in the city was packed to hear Dr. Stanley Jones with his missionary message. At Buffalo, at Cleveland and in many other cities this winter hundreds and thousands have come, not for any headline attractions but to hear the presentation of foreign missions. It is very easy for us to analyze the constituencies and to try to throw the blame entirely there. Would it not be well for us to analyze ourselves for a minute and see how largely we are responsible for some of these attitudes and the change which has come? Many of us here are secretaries in the home base; all of us practically touch and influence these constituencies. Perhaps the following confession applies to only one secretary here:

1. Have we lost our own passion, our own singleness of purpose? Can we say "This one thing I do?" Have we lost our close intimate touch with the source of power?
2. Are we always talking money raising and budget? Have we made the constituency feel that the words "missions" and "money" are synonymous? I am sure many of us have tried the experiment of asking a group of young people what the word "missions" means and invariably most of them will reply "money."
3. Have we become mechanical? Are we depending too much on machinery? I say it reverently, but it is not by might, not by power, not by committee meetings, but by the Spirit of God that the constituencies can be reached and that this great enterprise can be accomplished.

4. Have we been timid; afraid to give the whole truth about changing conditions on the mission field? Have we feared that it would affect the giving of the constituencies if all the facts were known? Have we shared the failures as well as the successes? Surely we can all say that we have not kept the church here fully informed as to the progress on the field, the rising spirit of nationalism within the church. These vast changes should be made most familiar to the church at home and ought to lead to greater interest because they show that the enterprise has really been successful.
5. Have we failed to restate our program in the light of world conditions of today? Is the church clear as to our program? Are we clear ourselves or are we drifting along pretty much with a program of the last ten or twenty years? The large donors today want to be shown and want to know what our forward-looking program is in the light of changing conditions.
6. Are we using the same terms, the same methods? While we realize that certain fundamental facts do not change, there is nothing sacred about traditional methods. We need a thorough stock-taking. What are we doing to get the findings of the Jerusalem Conference into the thinking of our churches? What are we doing to reach the thinking people, to show them that the missionary enterprise is concerned with every aspect of life and vitally related to present world conditions?

There is nothing discouraging in any way with the present situation. The day of foreign missions has not passed. It is true we are going through a period of transition. We need to realize it and be ready for it. We need to make a new and positive drive to make the constituencies intelligent on every aspect of the enterprise. We are not on the defensive and we should never have that attitude or spirit. We need to re-catch the vision and the passion of Christ for the world. We will come out into the greatest day foreign missions has ever seen with the older and younger Christian churches of the world working together to bring Christ's Kingdom here on earth.

B. The College Situation

DEAN THOMAS W. GRAHAM

There are a number of men and women in this room who could bring you with even more authority than I an analysis of the missionary situation in our colleges.

I judge that we are chiefly concerned in the situation because of the accumulating evidence of a decline in willingness on the part of students to take leadership in the missionary enterprise.

We all know that the missionary boards are asking this year for

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twice as many to send as they sent in 1927. The record of this last year is that the enrolment in the Student Volunteer Movement is only ten percent of that which it was in 1920. We are facing, therefore, the problem of finding in the bright new life of this continent those who shall take up the missionary task which has been so magnificently begun.

I have been asking groups of students and those who are related to them for the cause of this falling off and for the reaction of the present day student to the words "foreign missions."

The first answer is that among students there is a widespread skepticism of the missionary enterprise as an ongoing enterprise. Somehow they have come to feel that the missionaries are engaged in a declining task; that to a large extent the work of the Western church in world evangelization is done. They have been listening to nationalists from other lands, reading the type of magazine which Miss Schultz suggested this afternoon, and they have been seeing returned from their fields men and women in the prime of life who had dedicated a whole life to the missionary task and find in the middle of it that they are no longer required. They have noted also that in recent years there has been a steady decline in the requests of the foreign mission boards for men and women for foreign service.

All of this has impressed them that the strategy of the foreign mission forces is the strategy of ordered retreat, and the students are not particularly concerned to help in that kind of movement.

There is also a widespread ignorance of the meaning of the foreign mission enterprise. I remember as a student sitting at the feet of Harlan Beach and hearing him tell of his earliest impression of foreign missions. This impression was gained from the frontispiece of a missionary periodical which came to his home and which showed an austere man with a frock coat and tile hat, perched upon a rock, shaded by a great umbrella, preaching to a group of naked savages gathered about him on the sand. I remember that I thought what a travesty that conception was, but it is no greater travesty than that which holds the minds of many students today. Their conception has been taken from certain types of magazine articles and from plays like "Rain." They have been led to think of foreign missions in terms of the efforts of theologically divided churches, strongly concerned with maintaining denominational lines, attempting in bigoted ways to propagandize the rest of the world. There are no more damning words in the student vocabulary than "bigot" and "propaganda."

Students believe that foreign missions are strongly nationalistic. They sincerely question Western civilization on its idealistic and religious sides, and they are not able to see how it is possible for us to differentiate between Western civilization and Western Christianity. Stanley Jones with all his power may profess his ability to go to India and to stand for Jesus as Jesus was and is, but he does not

convince the American student group that it is possible for them to come out of the environment in which they are now and go to other parts of the world leaving behind the dispensable parts of our civilization to give their lives in a presentation of the unique Jesus. They believe they will always find themselves tied to missions and foreign trade, missions and gunboats, missions and that nationalism of which they are skeptical.

Our American students do not find it easy to think of Christianity in terms of an adequate faith for themselves. Those of you who have seen the play "Rain" will remember how in it the professed faith of the missionary proved inadequate to meet a personal strain. Many students fear that Christianity may always be inadequate in this respect.

They question whether Christianity is adequate in those wider relationships of men and women which are expressed in the words "race," "industry," "war" and "nationalism." They are exceedingly critical of that which has been done in these fields in the sections of the world which have called themselves Christian. It does not convince them at all to say that the last war occurred because Christianity had not been tried in the world. They feel that if after 1900 years of professed allegiance to Christianity such a catastrophe could have occurred it is not because Christianity has not been tried but because Christianity has been tried and Christians have failed.

As they see those discriminations in America which are worked out in terms of race and modern industry they are inclined to question whether they can give support to that religious feeling, or attitude, or conviction which makes the continuance of such discriminations possible and seems ineffective in reducing the industrial and racial strain.

American students are thinking of Christianity not only as failing in terms of personal application and in terms of social application but as failing to maintain its place as unique among the other faiths of the world.

The study of Comparative Religion has made great steps forward in these last few years and for the most part Comparative Religion is being taught in the colleges in such a way as to lead students to feel that there are ways, and ways, and ways, and that Christianity is not the way, but a way.

Miss Kirtland in an article in the December Century reminds us of her experience at Silver Bay last summer. She discovered in the group of Eastern college women who were gathered there in a Y. W. C. A. Conference a greater knowledge of the facts about Buddha and Confucius than they had of Jesus of Nazareth, and an inclination to turn away from the unique claims of the Nazarene because of what they had come to know of other faiths.

It isn't alone a question of the classroom procedure. The students of this country are being brought face to face day after day with

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nationals from so-called missionary lands. We know how strongly nationalistic these students are, and we know that far away from their homes as they are, they are just as apt to forget certain situations in their own lands as Americans who get an equal distance from this continent. Many of these nationals are the equal in character, outlook and ideal of those whom they find beside them on the American campus. They represent, so our students feel, the religions of these missionary lands.

I may give you a specific instance. In our own institution for four years a young man from Egypt lived, worked, made a splendid impression, maintaining all the while that he was a Moham-medan. Not many of our students came to know that his father and mother had been trained in missionary schools, and that he himself from his earliest childhood had followed the same trail of education and had been under the same Christian influence in his school life. It is difficult to get the students of our campus to think of Mohammedans in any other terms than those of that young man, Christian, vigorous, clean, idealistic.

Our students are putting the questions which were put to some of us at Jerusalem. What difference after all would it make to Mr. Gandhi if he should become a Christian? They are not finding in their study of Comparative Religion or in their study of comparative personality an answer to that question. They are inclined to agree that Christianity may be all right when it touches these other peoples at their lowest ebb of life, but that other faiths have produced saints and Christianity has little to offer to these saints.

Finally, they are thinking of the foreign missionary enterprise with skepticism because they do not find connected with it, and very often not with the faith that prompts it, the passion which is necessary to enlist youth in the sacrificial offering of life.

We have been developing in our churches—and in itself it is well—a religious educational program which has laid great stress upon the development of the Christian life as a slow, steady process, and has tended to suppress the emotional and passionate elements of faith. The emphasis of this educational system is upon one putting in here and another there, and in the end leavening the whole lump. And since the world has been coming so close together in these last years it seems to the students no longer necessary to plant leaven in the far corners of it. For, given time, the educational process will leaven the whole lump.

But more than that, the same churches that are professing distress over the lack of missionary enthusiasm in colleges are putting an emphasis upon their own parish expenditures such as is suggested on Page 15 of Mr. Fahs' report, an emphasis which has no suggestion to the minds of many students of anything that is sacrificial in life. They see the church housing itself for worship in more and more elaborate and costly buildings, steadily decreasing its gifts to the

forces of the church beyond the seas. The inevitable result is to take out of the thought of youth any suggestion of a passion for that which lies beyond the range of its own physical eyesight. Until the church as a church sets such an example of sacrificial living in the terms of its equipment it is going to have difficulty in enlisting youth for missionary service.

What is said of the church may be said with even more force about individuals. What is the answer to the students who ask why when in the years America is reaching her highest tide of prosperity, in which Christian men and women fairly share, that less and less in percentage and proportion is being consecrated to the cause to which they are asking students to give life? There is no one thing which is more needed to be put before our college men and women today than a new demonstration of the power of Jesus Christ to lead men and women into avenues of life which suggest the restriction of the things that do not count, on behalf of the building out of those things that count and count eternally.

I personally would put the strongest emphasis upon this point. We are not getting young men and young women into this field because we who are older are not showing to them our willingness to share in any great measure the sacrifices we are asking them to make.

The situation is not wholly dark. The religious situation in our colleges is better now than it was two years ago. Students keen to analyze are trying definitely to find out why they have been taking a different attitude to this enterprise from that which was taken by their fellow students ten years ago. We are finding an increased willingness on the part of students to take from sources which they can trust that information upon which they may base their decisions for service; and an increased willingness on their part to listen to those who come representing the missionary cause, and to study not in terms perhaps of old forms of missionary education but in terms of that which fits into their present needs the facts which lay claim upon their lives, if they are to live as Christians in a world that must become the kingdom of our Lord Jesus Christ.

C. Meeting Current Objections to Foreign Missions

REV. E. STANLEY JONES

As I sat here, I found myself laughing at the extreme cleverness of those who drew up this program, in giving me this subject. I have been looked on as a prosecuting lawyer in regard to some of our methods of foreign missions, as presented through our Foreign Mission Boards, and the Program Committee has put me on as the defense lawyer, to defend foreign missions probably from this standpoint.

I find, when I present foreign missions, the best thing to do is to answer the questions as you go into positive presentation of

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your case. In India we cannot criticize the Hindus. We simply present our gospel, related to what they have in their thinking, all the time thinking of the objections that they hold against Christianity. While we are making our positive presentation we are trying to answer those things that are in the mind.

A Hindu came to me one day and said, "Tomorrow I hope you will speak on better phases of Hinduism."

I said, "What do you mean by that? I haven't said anything about Hinduism."

"No" he said, "that is quite true. But we could all see what you meant."

I think the best presentation of foreign missions is that which holds in mind the ordinary objections that are being held in the minds of people, and answering them as we go along in the positive statement of our case, but all the time speaking to those things that we know are held in the mind.

So I don't believe that the method that has been chosen, given me here, is the best method of meeting the objections to foreign missions. A great many of these objections can be transcended rather than answered, in the positive presentation of the thing that you are trying to do.

I just came from a meeting where I was to speak to a group of wealthy, leading business men of this city—millionaires. And I knew their ordinary objections that they had to foreign missions which they had gathered here and there. I said nothing about them, went on and tried to present the positive, constructive program of what we are trying to do in foreign missions. It seems to me that is the best method we can take in regard to the answering of the problems.

A foreign missionary magazine recently sent me this list of objections that are held against foreign missions. You may like to add to these criticisms of missions today.

1. Is not needed for non-Christian religions.
2. Extravagant expenditure.
3. Too much overlapping.
4. Denominational rivalry.
5. Unwarranted claims of superiority.
6. Missionaries ineffective.
7. Missionaries disturbers of peace by interference.
8. Too much overlordship.
9. Fruitless waste of life and money.
10. Old-fashioned theology.
11. Neglect of practical social problems.
12. Nationals able to carry on alone.
13. Plenty of work at the home base.
14. American Christianity not a living power.

I note they have fourteen points.

Now whatever I say upon these shall be necessarily very scattered, because these objections are very, very scattered.

First of all, I think that a new frankness must characterize our facing these problems. We haven't been sufficiently frank with our home people; we have been too often afraid to acknowledge weakness. We have a movement that can stand, I think, the knowledge of our weakness. None of these fourteen criticisms are anything like as severe as we in the mission field subject ourselves to in thinking about foreign missions. The first answer we would give to this whole set of criticisms is that they are tame.

We would simply say that we have gone far deeper than that, and we were far more terrific on ourselves than you have ever been. On the mission field we are going down in regard to our motives and outlook, our spirit and temper of life, in a more searching way than these indicate. That is our first answer—that we are fighting criticism by criticizing more.

We criticize because we believe in the movement that we represent. I think that we dare confess frankly and openly shortcomings in many of these things that have been brought forward here. I do not think that the mission boards at home ought constantly and continuously to try to make out a case for success. I think we ought to take the church into the heartbreaks of many of our failures. I think we ought to say that they are men and women who are up against a task that is terrific, that is searching them to the depths, and oftentimes they are failing. We ought to take them into the dark spots in the whole thing as well as into the bright spots, so that the challenge can come to them as well as to us.

I believe that the Church can stand a little more frankness in that regard. I think you at the home base ought not to require us on the mission field to always report success. I think you ought to say to us, "Tell us about your failures, too." And don't make us write those half lies. I am serious.

My wife has said to me, "I am not quite sure that I can be a Christian and continue to write scholarship letters where they are supposed to make out angels of every last one of the whole lot." We are supposed to report angelic virtues in everybody in our constituency.

Now tell all the people at the home base that some of their boys will probably turn out bad. They don't all turn out good at the home base. Let us have some leeway for some failures in regard to this thing.

And then, I don't know that you need to tell your people, but let us get down off our pedestal, and tell your people that we are just ordinary folks, exactly like the kind of people that there are in the Churches from which we have come, probably a cross-section of the Churches out of which we have come. Let's deflate the thing down to reality. We are not super men and super women; we are

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just ordinary men trying to do something too big for us, something that we can't do unless we have more divine power.

So we ask that the Church may come to face the task with the whole thing deflated to reality. I think the Church has the feeling that it is being cheated out of some information that it ought to have, that it gets by way, say, of the "Atlantic Monthly." I think, therefore, that we ought to be able to talk more frankly to the whole Church and talk about our weaknesses as well as our strengths.

Now I do not know where to begin in these questions. I think I will just begin and talk to you at random, and take these questions as they come.

The first one says, "Not needed for non-Christian religions." Now this is a very serious objection, and it is one that is very prevalent in the thinking of people, not expressed so much as implied.

I picked up a book sent out by the Religious Book Club, recommended by the Religious Book Club, entitled, "The Pilgrimage of Buddhism." In the last pages that book says something like this:

"There is no question about the superiority of Christianity over Buddhism or vice versa. They both have their contributions to make, and they must join together to fight materialism, so that this rivalry between religions should cease and cooperation take place, in order to fight materialistic attitudes in the world."

Now that sounds so beautiful, and so broad, and so brotherly. I almost wish sometimes that I had just a little bit of leeway in this regard in conscience, in order to take that attitude. But I have come out of these twenty-one years, saying, "I can't." And if I must be narrow, I try to be as narrow as truth.

Now we have tried to look sympathetically into the soul of the non-Christian, and we have tried to see good as well as bad. The day has gone when we are building Christian missions upon the badness of the non-Christian faith. We must speak now not merely to the badness of the non-Christian faiths but to their beauty, and ask the question, "Beyond that beauty, is there something more beautiful? Beyond that fine word is the finest word to be spoken."

I cannot go into it thoroughly except to say this: I wrote some lines in my last book and then took them out, because they sounded so utterly harsh.

The thing that impressed itself upon us as we came out of our round table conferences was this: The non-Christian faiths are bankrupt. That doesn't mean they haven't any assets. You can be bankrupt and have plenty of assets. The non-Christian faiths have tremendous assets of beauty and truth. And we acknowledge that beauty and that truth. We acknowledge many of the things that we have never discovered before, that are now coming out of these faiths. But after you have said all that, have they sufficient assets to pay off their obligations that are resting upon these faiths? I don't think they have.

I do not believe there is enough dynamic and spiritual power within these faiths to regenerate and change human society and lift men unto God. Let the non-Christian world speak its finest and most beautiful word, and still it isn't the Word that became flesh and dwelt among us. Let all the beauties be gathered together, and after they have spoken, they pale before the beauty of this faith in which we see God.

Now it is just as scientific to see differences as it is to see likenesses. I know it sounds really brotherly to just say, "Oh, yes, everything is all the same." But I believe that a deep search of the whole matter will bring us out at the place that there is something in Jesus Christ that is utterly final and unique.

I was impressed with an incident when we were at Jerusalem at the Conference. Professor Otto, the author of that remarkable book, "The Idea of the Holy" went out to India with the concept in his mind that Christianity was the elongation of other faiths, a little bit beyond.

When we were discussing that matter, in the section on Hinduism, he said these words, "As I went to India, I had the idea that Christianity was just a little further, that it was an elongation, that it was more in degree. I have come back with the conviction that there is a difference in kind, that it is not merely a prolongation; there is something other; that there is such a difference in degree that it amounts to a difference in kind."

Out in the rough and tumble of things, in that land, he saw that it was something other. I believe that is the conviction that has written itself upon my own heart and life, that it is not merely a little beyond, but there is something there in the gospel that turns around and makes an offer to men that creates such uniqueness.

There are scars on those words as I say them, but I believe that the non-Christian faiths today are not a sufficient basis for the regeneration of the lands across the seas.

Take for instance, Mahatma Gandhi's great contribution in regard to passive resistance or rather, overcoming evil with good or conquering through love.

One day I sat down with Mahatma Gandhi and asked him this: "Please don't think that I am asking this critically, but I am really concerned. You take the attitude that force is wrong, that you are to overcome force by power of soul, and yet you hold to the Bhagavad Gita which is a philosophical discourse on why Arjima should fight upon the battle field."

"How do you reconcile your attitude toward war and force with this?" Here was a man with a sacred book and with an outlook that seemed to me to cut across each other.

He said, "Well, frankly, I suppose, during the time of the Bhagavad Gita those people had not risen to the idea that war is inherently wrong."

Then I asked, "How do you use it?"

He replied, "What we do is this: We think of it as a spiritual battle."

Spiritualization, of course, is the first refuge of any skeptical mind. When you cannot believe in a thing literally, you have to spiritualize it in order to be able to hold it.

There is an inadequacy in the foundations of life, even in the very highest type, Gandhi. More than that, I can compress that and answer the question that was raised by the Professor just a moment ago, coming out of the Jerusalem conference, and say at once, "While Gandhi has a good deal to contribute to us as Christians, Christianity has a good deal to contribute to Gandhi, namely, the best thing in life an intimate, personal knowledge of God, which Gandhi confesses and says to us he hasn't found."

I think you can say your most beautiful and your most sympathetic word about the non-Christian faiths, and it isn't *the word*.

The next one is, "Extravagant Expenditure." I cannot answer that from the home base; I do not know. You are the people who can answer that question. As to the extravagant expenditure on the mission fields, of which I do know, I don't know where we can be extravagant in the land of so much need. You could shut your eyes and throw money there, and it would hit some place of need. So it is almost foolproof. The reason we haven't made more mistakes in spending money is because you can spend it almost anywhere and touch somebody's need.

It is not hard to save oneself from extravagance, if one's salary is below \$2,000, as missionary salaries are.

So when you talk about extravagant expenditures, I am not quite sure where it comes, at least with us. They say they have over-built in China, in regard to institutions of education. I don't know; I think some of you from China could answer that question. I do not know that we have over-built in India.

As I look over the institutions and run down through my mind what we have built there, I would say, "What wouldn't I build?" Well, I think I would have built some of the bungalows a little bit smaller. But when the summer months come, you wish those rooms were big enough to include the North Pole! And all families are not quite so small as mine, with one child.

Really when you ask me whether we have been extravagant at that end of things, I don't know where. Most of the missionaries ride third-class. When you ask them why they ride third-class, they say, "Because there is no fourth-class."

I was going into a train one day, and an Indian said to me, "Are you going on that train?"

I replied that I was.

He said, "I can't go on that."

I asked, "Why?"

"Because it has nothing but third-class carriages" he replied.

I said, "I am going."

He remarked, "Oh, yes, you are a religious man. If you ride third-class it doesn't degrade you, and if you ride first-class, it doesn't exalt you; you are above those things."

I rejoiced in my freedom.

"Too much overlapping." Well, there may be places where there is overlapping. Really I don't know them, although I travel throughout India. Take the place where my home is, we have two districts under one missionary, and in those two districts there are over two million people, and there is one man for two million people and no other mission working there.

I think some of our people at home think that we are just scrambling for territory in the East, when the fact of the matter is, the whole thing has been divided up. This group here knows very well that it has been divided up through comity regulations to keep us off each other's territories, so there is practically no overlapping in the fields.

It is true that there are different missions in the big cities, but no one mission could tackle a great city and do anything with it. We invite others to the great cities, but as far as overlapping is concerned, it is minimized in the field by rules of comity.

"Denominational rivalry". Well, the fear that is in the minds of a good many people is that on the mission field we will not have so much denominational rivalry as the fading out of denominations.

If there is anything hitting the denominations in the East, it is simply this: that their meanings are largely fading out, in a bigger meaning of being Christian. The idea that we are trying to rival each other there I do not think holds good.

I work with all the missions. The Methodist Board pays my salary and traveling expenses and turns me loose to work with all the missions, and really I don't know where rivalry comes in between any missions as I travel about. There may be rivalry in other fields, but I can't see where we are rivaling each other in India. Each mission has as big a task as it can do, and they don't know how to do that task adequately, let alone trying to go into some other territory. Where there is a chance overlapping of Christians in certain villages, they have gone before the Comity Committees and have settled it.

"Unwarranted claims of superiority." I do not know what that means. It is easy to pass over from the superiority of claims of the faith to the superiority of the people who hold that faith. It is not easy to think of our faith as superior and keep ourselves from a superiority complex.

I do believe that our faith is superior. But as I make the center of that faith Jesus Christ, instead of that creating in me a superiority complex, it is a constant humbling process, for as I get into the

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fellowship with this Person, I find it possible to hold a superior faith and a humbled heart, knowing what I haven't found.

I believe at the center of Christian missions we have to have a Person that is judging Christian missions as well as judging the people to whom we go. One of the hardest things in the world is to keep Christian and to do Christian work. The man who does it must have a standard and ideal that is judging him and holding him while he is appealing to others. Therefore, the center of the whole thing ought to be the Person of Jesus Christ, who is judging us and holding us and lifting us while we present him to other people.

I think the people who make this claim forget that this corrective is at the heart of our gospel.

Really I think the thing that the whole of the mission field needs is courage. One of the things that we need at the home base is courage. Our difficulty is that we don't stand down there in the stream of life and challenge things in Christ's name and do it without apology.

I believe we have been told so often that we musn't be superior that we are afraid, so remain inferior. I believe with all my heart that we ought to stand up in the midst of these situations and in Christ's name challenge them. We have a Christ that stands and towers over the wrecks of time, and we should make no apology about it.

If I had one great gift to give the Christian Church around the world, at home and abroad, I would like to give it the gift of courage. I would like to make it lift up its head. I would like it to have a divine audacity. The man who has surrendered himself can say, "I dare rise and preach my gospel, for I don't want anything, therefore, I am afraid of no one or anything." I wish we could get that into the whole system. I wish we had the divine audacity of one of your missionaries, when a man came to her recently and said, "I am going to give you \$50 for your work."

She had seen the house in which he lived, a \$100,000 house, when she had been out driving before the service.

She said, "I won't take it; not from you. I saw your house just now. You have a \$100,000 house there, haven't you?"

He said, "Why I suppose so."

Then she said, "I want something more."

He asked, "How much do you want?"

She said, "I want \$1,000."

He replied, "Well, all right." She got it!

Courage—I can talk about courage because I have always felt that I needed it. I went out to India as timid as you could make them. I used to stay in my cabin rather than walk on the deck, lest somebody look at me and say something about me.

Then I have had to go out and stand with a non-Christian world beating on my faith night and day, so I have had to have a divine

audacity or break. And I believe it is a divine gift we can take from God.

The difficulty with us is that we are not suffering from a superiority complex, but are oftentimes suffering from an inferiority complex. I would turn it around.

"The missionaries are ineffective." Some of us are.

One missionary said to me some time ago, "Some of us ought to be shipped home labeled, 'Empty Missionaries.' I asked, "Why shipped home?" Why not go to the fountain and get filled up?"

Many of us are ineffective, but we are just about what you sent out, and we come out of your Churches and represent your life. I know some of us are ineffective, and in Heaven's name, I would say to you, "Send us more effective missionaries, by becoming more effective yourselves."

You remember, Peter's spiritual son had the same weakness his spiritual father had. Peter turned around and deserted, and Mark, his spiritual son, did the same thing. So if we are ineffective, we acknowledge it, but let's acknowledge that it is at both ends, and let's try to get better at both sides of things.

"Missionaries are ineffective." I wish I had time, after confessing our weakness—(You know the man usually confesses his weakness and then hits back hard!) I think I could hit back hard here, for we have started a movement that is the greatest transforming movement that has ever swept across the world.

After one hundred years we are further along in the Christianization of India than the first Christians were with the Christianization of Greece. It took three centuries to Christianize Greece, and you want us to Christianize India in eighty years.

An Indian once said, "You people can gain conquests in China and the islands of the sea, but they are the kindergarten of religion. You are bucking the college of religion here." And we know the task we are up against there.

But every single thing is being challenged by the Christian gospel which we have planted in the soul of India, and everything is brought to the bar of that judgment. A Hindu, in one of our Round Table Conferences, put it in this way: he said, "I would sum up my Hinduism in this way—The Lord has showed thee, oh, man, what is good. And what did the Lord require of thee but to do justly and love mercy and walk humbly with thy God."

He didn't know he was quoting from the Christian Scriptures! He thought he was living on Hinduism! There is many a non-Christian man that is living straight upon a Christian ideal and gospel and says it is Hinduism. All right, some day, some way, he will give a name to it.

"Missionaries disturbers of the peace by interference." I think we are. I think we plead guilty to this. We are spoiling the natives. We want to. We want to spoil them for chains. We want them to refuse a slave mentality.

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Lord Inchcape said that the Christian missionaries are at the bottom of the uprising in China. I shouldn't wonder if they were. We don't want people to be satisfied with chains. We want people to stand up and have life. And if our Christian gospel is creating a demand for larger life, it is exactly what we expected it to do. If it created a contented mentality so that they said, "All right, I am satisfied with chains," we would say, "It isn't the gospel; the gospel has come to break chains."

We do disturb them. We want to stand over against this whole thing and say, "We will not be satisfied until nations are recreated and stand up economically, socially, politically, morally, and spiritually, free." That means upset. Of course it does, but we are not ashamed of upset, but we do hope to guide it into sane channels after the mind of Jesus Christ. We plead guilty to that.

"Too much overlordship." I think there has been, and I think we must watch this whole thing. Let me say this: The reason why there is too much overlordship is because you send us out there to be *leaders*. When you get a lot of people together who are sent out to be leaders what happens? Clash!

Jesus, in Moffatt's translation, said, "Be ye not called teachers." The attitude of the teacher is, I know; you don't. Second, "Be ye not called fathers." The fathers are the experienced; I know, what do you youngsters know? Third, He said, "Be ye not called leaders." The attitude of the leader is; I lead; you follow. "Be ye called servants." That is the only attitude I can trust you with. It is the only Christian attitude.

In the homeland, cease training up leaders and train up some servants, who through service will find leadership. If you send out to us leaders, you have got a lot of fussy people who are trying to lead situations. They say, "That is what I was sent out for, to be a leader." If you will train classes for servants, the servant of all will become leader of all by sheer fact of that service. That is the only kind of leadership that is worth while.

So change the mentality from the beginning and tell candidates that you are sending them out there as servants of the situation, to lose themselves, and maybe they will find themselves as they lose themselves. Leadership will come to them out of the heart of things, won out of self-giving.

Some of us belong to that other generation, and we have had to fight the tendency toward too much overlordship. But we are searching ourselves about it now as we have never before.

In some of the strategic places we are putting nationals where missionaries used to be.

That comes in with another question here—"Nationals able to carry on alone"—We wish they were.

I think if we are trying to do anything, it is to work ourselves out of a job. We are there not merely to do a work, but to create

men who will do it. If we see this vision aright, we will rejoice in any bit of success, any bit of rising and self-assertion that the nationals show.

There is a delicate point as to how fast we can go in turning over things. The mission I happen to be in has this situation in North India. We have turned over our largest college, the Lucknow Christian College, to a national, with American professors working under him. We have done the same with our biggest theological seminary, turning it over to a national, with American professors working under him. Half of our finance committee now in North India Conference are nationals. In the Conference, the nationals can outvote us five to one. They need not send a single missionary delegate to our General Conference, if they don't want to. They have the power to send only nationals. Half of our district superintendents are nationals.

We would like to be able to turn over more. We are crying for the kind of men to whom we can turn over things. There is a delicate line in there as to how far we can go. But I believe you can trust the missionaries on the field; as soon as they can create men to take over, I believe we want them to take over. There isn't a single thing that isn't open, clear up to the bishopric.

The difficulty is this: when we suggested that we should have a bishop from among the nationals, our greatest opposition came from the Indians themselves. Some of us as missionaries have to fight that. Of course, that is a situation that you will find anywhere—that if any man rises, he is smitten. We *have* been slow. That is true, but I think we are on the right track.

"Nationals able to carry on alone?" At the Jerusalem Conference they said they weren't. They weren't just "Yes-Yes" men who would say, "Yes-Yes," to anything, or any mission policy that came along. I think that at the Jerusalem Conference we chose men who would voice criticisms.

At the end of the missionary conference we said to them, "Do you want us or not?" Men like David Yui rose and said, "We do" and David Yui is one of the outstanding men of China.

The sanest and finest have definitely said they are not ready to take it over yet. The fact is, when they see everything is open, they will say to us, "Stay on."

"Plenty of work at the home base." I suppose there is. I don't doubt that at all. But, as I said to a group of ministers yesterday morning, "I think the home base needs Christian missions to save it from itself." I know a great Church that has withdrawn itself from the rest of the world, and has said, "We are going to build a great body." They built a million dollar body at the expense of thinking about anybody else. After they got the million dollar body they found they had a two-cent soul. I have not seen anywhere in the United States a more disgruntled and unhappy people.

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I do not mind big buildings, if you have souls big enough to inhabit them. We believe that Christian missions are part of the putting of the soul into the situation; by losing ourselves for something outside, something comes back.

There is one minister to every 513 people in the United States. In 1923 there was one minister to every 524 people. I think one minister can look after 513 people. I am glad that the thing is so well staffed at the home base.

But when we think in terms of vast situations of the world, of millions, who have only one missionary, we think there is still room for us to be sent to the other side.

The last objection that I can touch on, in closing, is "American Christianity is not a living power." I don't think I would say that is true. I think it isn't as living a power as it might be. But I think it is a living power. I would like you to imagine the United States without the American Church. I think there is something sound in the heart of the home church.

If the Christian ministry will lead the home Church, the home Church is ready for a great advance. This is the conviction that I have come to, after being these months along with you.

I voice these criticisms here. I haven't heard them while traveling in America. They were sent to me from a missionary magazine. What people are asking is this: What can we do? I believe they are waiting for leadership that will lead them to a constructive advance. If we can sympathetically go to the home church with a leadership based upon service and with a passion that lies at the heart of the Gospel of Jesus Christ, I think the Church will arise and respond to it.

I have found less criticism at this time than I did four years ago. Four years ago, when I passed over from the United States to Canada, I went into an entirely different situation. They were eager. In the United States we were trying to lay the blame. At that time we were suffering from "the paralysis of analysis."

Now I believe that we are beginning a constructive phase of Christian missions. The Jerusalem Conference cleared the issues. Christ is necessary to men. We have the resources, and if those in charge of the missionary movement have the passion and single-minded devotion—people willing to pay the price—the doors are open to the greatest constructive era of Christian missions. We can make the transition to this new day and in the transition there is still one thing that holds steady—Christ is as necessary for the human heart as light is necessary to the human eye.

INTERPRETING MISSIONS TO THE CHURCH

A. The New Attitude Toward Other Faiths

PRESIDENT EDMUND D. SOPER

The title of this paper assumes that there is a new attitude towards other faiths, and that an interpretation is necessary. My task is to bring out into clear light what there was that was new in this attitude, particularly as it came to focus at the Jerusalem Conference, and to try to show its significance as it affects missionary thinking and practice.

We are all doubtless aware that this so-called new attitude is really not new at all. Any one who has followed the development of the study of the religions of the world and the relations of Christianity to the other faiths will know that what is presented in Volume I of the Jerusalem Report has been expressed many times over in books, pamphlets, addresses, and class-room lectures. It is the common property of students everywhere. Then why should we be asked here to interpret an attitude which is widely accepted and has been for years, as if it needed interpretation? The answer is very evident. It is a new thing for an international and inter-denominational missionary conference to make such a pronouncement. I think I am right in saying that usually in such gatherings, where men and women of all shades of belief are present, the more conservative views are likely to go into the findings and report rather than those which are held by the more liberal members. Be that as it may, we have in the volume on "The Christian Life and Message in Relation to non-Christian Systems of Thought and Life" a very remarkable statement, which will challenge the attention of the student as well as the missionary worker. It was a bold thing to publish in the name of the International Missionary Council, so daring, so liberal, so frank a statement. It means that we are not afraid of the facts, that we are after the truth, and will follow it cost what it may. I look upon this volume from the standpoint of one who has been teaching the religions of the world in their relation to Christianity for over twenty years, and I have no hesitancy in saying that it is an indispensable volume for anyone who desires to know the facts. They are not armchair discussions, but come out of immediate contact with the situation as it exists today. It is not without significance that this volume should come first in the series of report volumes. In the Edinburgh Report the corresponding volume occupied fourth place, while at Jerusalem perspective had so far changed that it was inevitable that it should be placed first.

Why is this? I think I can do no better than answer in the words of Miss Mary A. Dingman, of England, who put it in these words: "Up to the present the missionary problem has been one of

geographical extension. The new problem is essentially qualitative" (Volume I, page 339). We have begun to realize how true this is. We have traveled far in our thinking from Zwemer's "Unoccupied Mission Fields," valuable as that was in its day. The real problem is not one of numbers and distances and areas and habitat; it is within the mind and heart of man. It is one of psychology, motive, desire, aspiration, the fears which men have and their hopes and expectations; it is one of attitude, their attitude towards themselves, their neighbors, their God. The most important question is not, how many Christians can be counted in Japan, but how much of the real Christian spirit is being expressed? Has genuine Christianity really been domiciled, "become indigenous" as we put it today, in India or China?

When our eyes are thus turned inward we must come to grips with what is deepest in man, that is, his religion. Say what we may about every other interest, we must come back to religion as occupying the first place. Yes, man is "incurably religious", has always been and must remain so, if he continues to be man in any real sense at all. If this is the case the most important question for the missionary has not to do with numbers and results, in the ordinary sense, but with his message. Do you know what men really are like and what they need? Do we possess a message of which we can be reasonably persuaded that it meets that need and will bring joy and peace to the human heart? This is what determined perspective in preparation for Jerusalem and in the conduct of the conference itself, and this is what we find recorded in Volume I of the Report.

Another feature even more striking is that we are assured that the chief religious problem with which Christianity has to deal is not presented by the non-Christian religions at all, but by secular civilization. What other previous missionary conference has taken up this subject and dealt with it in any such fashion? There is the extended preliminary paper by Dr. Rufus Jones on "Secular Civilization and the Christian Task." It begins with these words, "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world today is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a world-wide secular way of life and interpretation of the nature of things." In a foot-note Dr. Jones says, "I am using 'secular' here to mean a way of life and an interpretation of life that include only the natural order of things and that do not find God, or a realm of spiritual reality, essential for life or thought" (page 230). Read this wonderful paper and you will have to pinch yourself now and then to be sure you are reading a paper prepared for and appropriate to a missionary, yes a foreign missionary, gathering. It is a magnificent piece of Christian apologetic; it is theological through and through, it describes our situation in the Western world perfectly, and yet it fitted in with what was being said and done at Jerusalem with no sense of irrelevance or incongruity. The forces of secularism, of irreligion are eating their

way into the life of non-Christian people everywhere. The result is loss of faith, not only among Christians but among Moslems, Buddhists, Hindus and adherents of other religions.

It is put very clearly in the words of a Chinese teacher in a letter to Dr. Robert E. Speer: "While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear from a group of new enemies, who have advanced so far into their territory, that for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same forces: scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm" (page 280). In a real sense all the religions of the world have a common task, to battle against this monster which would devour the best in all and leave humanity poverty-stricken and hopeless in a world of confusion and fear. This new situation has completely abolished any essential difference between foreign and home missions. We fight the same battle in America which they are fighting in China. It is a life and death struggle, with no compromise and no quarter.

It is a striking testimony to the sameness of human nature wherever men are found. Exposed to the same influences it reacts in about the same way in Asia and America. It gives a Christian a fellow-feeling for the Buddhist, the Hindu, or the Moslem, when he discovers that the most serious enemy he has is the most dangerous enemy of every religion in the world. He cannot look on the discomfiture of a rival faith in the face of such an antagonist with the feeling that it is bringing in the better day, or that it will make it any easier for him. No, he comes to the conclusion that almost any religion is better than none, for in its very nature religion always does something to preserve faith in the unseen, to provide sanctions for morality, and to give a more satisfying meaning to life. These are what Christianity stands for and builds on, and it is no friend which tears down what has been laboriously built up through the centuries. It is one of the clearest antitheses in the world, irreligion vs. religion, all religion. Here all religious men stand shoulder to shoulder. It is a common opponent, whose victory over one is a victory over all. I am quite sure the realization of this is a new experience, and I am equally sure it is wholesome. It cannot but give us a somewhat different perspective. Are the non-Christian religions enemies as completely as we had supposed? Are they enemies at all? If not, what is the right attitude we should have to them? And this brings us directly to the main point to which our attention is directed in this paper, which is the new attitude of Christianity towards other faiths.

One of the outstanding features of this attitude is the desire shown at Jerusalem to see other religions in their best light. Every Christian writer made it clear that this was what he was trying to do. In this I feel he was applying the Golden Rule to the comparative study of

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religions. He was doing with other religions just what he would want them to do if they were trying to understand Christianity. This has not always been true. I have heard addresses which were not fair; they took unjustifiable advantage of other religions in dealing with them. It is easy to put up men of straw and knock them down, but unfortunately for their theories the religions keep right on living and flourishing, which could not be the case if the statements made about them had been true. No, a religion lives because it meets some felt need. If it did not it would surely die. Our most urgent task is to discover what that living germ is. Jerusalem faced these facts. It really tried to deal with the missionary task in the light of the realities in life and practice to be found in the religions of the mission field.

But even more than this, articles by representatives of other religions were secured so that the presentation could not be accused of failing to get the inside view. Japanese Buddhism is to be seen through the eyes of the Rev. Ishizuka San, priest of the Jodo, one of the Amida sects of Mahayana Buddhism. I am led to suppose that Mr. U. Maung Kin, member of the legislative assembly of Burma, is also a Buddhist. This has not often been done in missionary circles. It is an evidence of the acceptance of a new attitude by the missionary movement as a whole. The doctrine of depravity as applied to those who do not know Christ begins to weaken when one is willing to sit as a learner at the feet of a follower of another religion and believe he is perfectly candid and sincere and honest. This is truly scientific, because it is an attempt to get at all the facts—and it is to be welcomed. I remember hearing of one of our American mission board secretaries, now gone to his reward, who had an eloquent address on the heathen, which he delivered on many occasions, but which he found he could no longer give after having visited the mission field and seen the heathen just as they were in their own habitat. He had felt the force of facts and the day of his redemption had come, redemption from prejudice, which is literally the judging of things before the facts are all in.

Part four of Volume I of the Jerusalem Report contains the Council's statement. Here are the words which describe its origin and significance: "The following statement, was prepared by a committee appointed by the sections of the Council which discussed the Christian Life and Message in relation to non-Christian systems. After consideration and amendment by the Council as a whole it was adopted by formal vote as its official statement" (page 399). This then is an important pronouncement. I think it best to read one or two paragraphs from it, as bearing directly on our subject.

"To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteth every man shone forth in all its full splendor, we find rays of that same light where He is unknown or even rejected. We welcome every noble

quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

"Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ." (Pages 410-11).

This sounds very familiar to readers who follow the rapid succession of books which are appearing on religion and its comparative study, but it is new in such a gathering. One of the best evidences of this is the strenuous opposition which came out in the discussions, as they are presented in this volume. It may be more correct to say that the opposition was directed against certain statements made in the preliminary papers rather than against the final official pronouncement of the Council, but it does not make much difference. As I read the account of the discussion I could not but feel that the general attitude of the preliminary papers was so in accord with what the official statement stands for that to be in any fundamental way opposed to one was to be opposed to the other. The remarkable thing is that the attitude in the final report should have been adopted at all.

But why? Because of the danger expressed in a number of strong addresses that, if we find so many praiseworthy features in non-Christian religions, the nerve of the missionary enterprise will be severed. I feel that I must quote two of these protests so that we may realize how strong they are and how successfully they put their finger down on what many of us will realize might disintegrate belief in the missionary work of the church, if not understood and handled aright. Here is the statement of Canon Gould, of Canada:

"We dread this synthesis because of danger and confusion in these directions:

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"1. Confusion between a recognizable similarity in form, and an essential difference in life, involving the idea that this recognizable similarity in form is a dependable indication of a formative affinity in life.

"2. The danger of an extension of the synthesis from systems to founders or persons. In the region of systems we all recognize the existence of a reciprocal relationship between Christianity and some non-Christian faiths. We deny that this reciprocal relationship extends to the persons of their founders.

"3. Confusion in interpretation, in three directions:

"First, in the minds of the general body of supporters. We must remember that every younger church represented here today was founded by a body of believers in Christ, who sent out their missionaries to preach the old Gospel in the old way. Before we make any changes in those respects, we must be quite certain that conditions obtaining now are so radically and permanently different as to justify our action.

"Secondly, in the minds of our candidates for missionary service. If there is unrest and instability in this area we must be sure that it does not rise from a loss of conviction concerning the central verities of the Christian faith. Should the latter be the situation, then we must turn our first efforts to a conversion in the realm of intellect and experience, of our rising generation.

"Thirdly, in the mind of the general body of the membership of the younger churches. We may recognize and define values to our own satisfaction, but our statement, if any, of those values will be sent out to the whole Christian and non-Christian world. There the interpretation placed upon them may be very different from ours and indeed harmful and dangerous." (Pages 285-6).

And here again that of Provost M. Tarhkanen of Finland: "It is with trembling that I have taken courage to say a few words about the Christian message and ethnic religions, but I am compelled by conscience to do it.

"Surely we must follow the example of the great missionary St. Paul and seek points of contact in the religious views which are held by the people to whom we are sent. Surely we must also acknowledge the light which *logos spermatikos* has given to such great men as Zarathustra, Sakyamuni, Kungfutzé and others. Like Balaam they have been prophets to their peoples, only more true to the truth and to their calling. Therefore I have with pleasure read much that is said in the introductory pages.

"But at the same time I have found in some of the papers views which I must think to be very harmful, especially to young missionaries. I humbly beg to point to some. With an appreciative understanding of the ethnic religions, I find a very uncertain tone about Christianity itself. We must never forget that there is no salvation in Hinduism or Buddhism, but only in Christ. Therefore Christianity

is not one of many religions, the highest and best perhaps: it is something quite different from them all. The warnings against syncretism are very necessary these days.

"It is said that the missionary has to enter into partnership with the people of Asia in a great spiritual quest. This we cannot accept. If a man has not found the truth as it is in Christ, he simply ought not to go out as a missionary of Christ before he has from Him a definite message. There are in the Bible strong warnings against it. We have not to interpret Christ; we have to testify what we have experienced and teach what He has commanded. We have to preach in His name no philosophies for the wise and learned but repentance and forgiveness of sins to all. This message is necessary for the Confucian pharisee, who is satisfied with outward appearances and does not yet seek a pure heart. It is also needful for the Hindu who is seeking merit. The preaching of the forgiveness of sin through the blood of Christ will make sinners happy children of God and will give them life. It must also be wrong to talk much of Western and Eastern Christianity. If anybody has received Christ, his Christianity will be much the same in Europe and in Asia. To him who has found everlasting life in Christ, neither Buddhism nor Confucianism can give any new religious values." (Page 288.)

What is to be said in answer to statements such as these, and there are more of them? I feel that all that was needed was said at the Conference. A careful study of the discussion will be most rewarding. It will be seen that the missionary leaders who took a somewhat different view were just as alive to the danger of synthesis and at the same time saw a way out which not only calmed their fears but left them with a full throbbing passion for carrying Christ to every man who was without Him. They possess, in other words, the missionary passion; its nerve had not been cut.

We are here at the very center of the whole matter. Can a man accept the newer attitude towards other faiths and still be missionary to the core of his being? What is the nerve of the missionary passion? It might be put in a number of ways but in essence it is this, that no matter what men have, morally or religiously, if they do not have Jesus Christ, they are in serious need, vital need, need sufficient for us to risk all, even life itself, that they may come to know Him. As a matter of fact many are to be found who do have this passion and who accept frankly and freely the attitude of the Jerusalem conference just read. I need go no further than the Jerusalem Report itself for illustrations.

If we do not take this attitude what one shall we take? There are not many choices, and they are all presented in the volume before us in a splendid analysis of Dr. A. K. Reischauer, of Japan. I think it should be read.

"Different attitudes were possible:

"1. The attitude of opposition which said that the Christian was

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right and all others were wrong. This attitude they could not accept although there was an element in it which they must retain, because there were things in these other systems, which they must condemn.

"2. The attitude of indifference. This position was that other religions need no longer be taken into account. They were worn out. There was some ground for this attitude, but it could no longer be held.

"3. The attitude of over-appreciation. This attitude had caused a good deal of trouble. There was too much reading of a Christian content into other religions.

"4. The cold-blooded, scientific attitude. This attitude had value and must have a place in their thought, but religion and spiritual values could not be examined in a cold-blooded, scientific way.

"5. The attitude of sympathetic insight. They were willing to find truth wherever it was to be found. As Christians they could afford to be generous. They must not allow loyalty to Christ to blind them to what the Father had revealed to other peoples. (Page 284).

"I myself have had to face the question with my own classes, and have tried to deal with it in this way.

"A Christian who is alert to the thought-life of the world can not be indifferent to the religion of other peoples. In his consideration of the relation of his own faith to theirs he must be able to combine two convictions which are frequently strangers to each other. The first is the fundamental Christian conviction that Christianity is unique, that it is the only faith adequate to meet the needs of all men. This sounds exclusive, and so it is. Christianity as a propagating, conquering faith would have ceased to exist long ago had it not been for this conviction. A religion lives by the intensity of its belief in its own peculiar worth and power. 'There is none other name under heaven given among men, whereby we must be saved' (Acts 4:12). This is a truly Christian statement; it is the food on which our faith lives and grows.

"But with this conviction another must be held to save the strong exclusive belief just expressed from intolerance. The logic of intolerance is well known. It is this: Christianity is the only true faith, so all others must be false and ought to be hurried to death as soon as possible. The logic of the Christian attitude is quite different. It starts with the same high declaration of the unique place of Christianity among the religions, but from that point the difference is radical. The word 'false' is not to be used with reference to other religions. That word is reserved for the sordid and insincere, for the unworthy and base among the adherents of any religion, Christianity included. The Christian can not but look on all other religions as the expression of man's unsatisfied longing after God and his attempt to reach the blessedness God alone can impart. Seen in this light the Christian can not be intolerant. He must sympathize with

the religious spirit in every place, even when it is openly antagonistic to him and his message. He will appreciate all the good to be found in every faith at the same time that he sees the inadequacy of the remedies that are applied. And in the end it will be impossible to refrain from giving to those who do not know Jesus Christ the message of moral victory and spiritual exaltation which can only be achieved through Him. And this is the primary and everlasting purpose of Christian missions." (Religions of Mankind, page 15).

There is danger of syncretism today, an attempt to blend various faiths into a kind of amalgam. If you turn to the Jerusalem Report, on page 122, you will find the statement that about twenty-five years ago Dr. Anesaki, of the Imperial University in Tokyo, was influenced by Hartmann and Schopenhauer and desired a philosophical religion. Later, however, he has been trying to harmonize the essence of Christianity with Buddhist principles. His movement has even gone farther in the attempt to bring Christianity, Buddhism and Shintoism into such harmonious relations that they really may be looked upon as one. I suppose that if we knew all the facts we might discover many other tendencies and movements of this kind among serious-minded men of religion in various parts of the world. But we do not have to go so far to discover how a more liberal attitude toward religions is working out in the minds of certain religious leaders. I pick up a copy of the Ohio State Journal, published in Columbus on December 20, 1928, and find that Rabbi Werne was saying things like this: "It is an insult to want to force one's faith on other people; Jews have too much respect for good people, be their faith what it may, to want to force upon them another faith. Those who are good do not need to be converted to Judaism; those who are bad, Judaism does not require. For 2,000 years the Jews have taught that the pious of all peoples have a share in the world to come. Put into modern language, what else does this mean but that goodness by whomever practised is goodness still, whether it be Jewish, Christian or Moham-medan?"

I suppose statements like this can be picked up almost anywhere in the daily press. They are given circulation in many books. They come not only from Jewish rabbis and Unitarian ministers but from preachers in evangelical churches. Of course it is quite evident that such views would make missions impossible, and I am deeply sympathetic with those who are fearful lest such an attitude might become common through the acceptance of more liberal views towards non-Christian religions. The suggestion might be made that the way out of our difficulty would be to renounce views such as those to be found in the Jerusalem Report and refuse to see the good things in other religions, and thus obviate the dangers we are facing. Of course this is a counsel of despair. It is impossible for intelligent men and women who read and who have caught the best of the spirit of the time. There is a passion on the part of educated men and

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women for reality, for truth. They want to know what the facts are and nothing will prevent their search until all the facts are before them; and, when they are presented and understood, there is no question but that what the Jerusalem Report contains must be accepted, if we are to make any progress at all.

If it is impossible to go back, what are we to do? There are two suggestions which I think I see lying very near the surface all through the Jerusalem discussions and which point in the direction in which we want to go. One of the Christian Chinese leaders has made the statement that what is needed in China as well as elsewhere is "a deepened loneliness with God." Only through the gateway of religious experience shall we be able to realize the necessity of Jesus Christ in the world. No matter how well we know the Bible or are acquainted with Christian theology, it is not sufficient. No man knows the need of the world for Christ who does not feel that need within. No one is fitted to carry the message of the gospel to others for whom the gospel has not meant the renewal of his own life. When through this door of Christian experience a man has entered into the new life in Christ and knows the peril of sin and the reality of the salvation which can only be wrought by a divine Saviour, only then can he realize that others are in the same need with himself. And when this realization has become deeply rooted in the very structure of his being the follower of Christ comes to believe that no matter what else a man may have, he is lost in a very true sense if Christ is not embedded in his life. Never was there such a call for reality in religious experience as today. The first necessity in cases like this is that a man may see the hollowness of all kinds of panaceas which are not inclusive of Jesus Christ himself as their heart and inspiring center. To know that one is related vitally to the very throbbing heart of the universe through the revelation which has come through Christ is to give one such a hold on things as they are that everything which does not contain the essence of what he has is lacking in that which every man needs.

But in addition to religious experience there is need of theological interpretation. What Dr. John Mackay said at Jerusalem is most true, "The missionary movement must become more theological" (page 390). That does not mean going back and mastering historic systems, which would be futile. It does mean that we must interpret Christianity in the light of present day needs, so that it shall seem convincing and reasonable to thinking men who really want religion. Not only so, we must interpret Christianity so that it may really capture our minds as well as our hearts. Many of us are in need of just that. We are at heart afraid when we face modern thought even at its best, as if our faith might evaporate if we accepted its conclusions. This is a deplorable state of mind, when one looks around and sees how inevitable the steady forward march of scientific thought is. This is the world in which our religion must live. Would

it be seriously impaired if it really came into effective contact with the trend of the best scientific thinking today? If so, there is a real difficulty ahead.

I am making this plea from the standpoint of missions. We live in a new age and missions cannot afford to be a left-over from an age which is past, trying to live in an alien atmosphere. The atmosphere is not really alien, only we must get accustomed to it, and when we do, missions will again be the power which is needed to accomplish important things in this age. Just as the kind of missions we have known in the past accomplished results which made what we now have to build on possible. To specify a little more narrowly, is there any doctrine which we need to interpret more than the doctrine of the Holy Spirit? Read such a book as the recent volume on the *Christian Experience of the Holy Spirit*, by Dr. H. Wheeler Robinson, to be convinced that theological thinking has not said its final word on this important doctrine. It is at the very center of the missionary dynamic. We constantly say that it is not by might, not by power, but by Thy Spirit we do our work. But we must go farther. How shall we interpret the good which is to be found in non-Christian religions and in non-Christian personalities? Have we an interpretation of the doctrine of the Holy Spirit sufficiently broad and deep to say fearlessly that all good men are God-made men; and that every good thing to be found in the non-Christian systems is of God, the same God we worship in Christ Jesus our Lord? Many of us say all this, but do it timidly, fearing that we may seem to mean too much by it. If, however, we have a vital and living grasp on the bigness of God, if I may put it in this way, and the pervasive influence of his Spirit, which is as limitless as the universe, we shall see better what ought to come into mind when we speak of Christian missions, namely, our cooperation with God in his age-long task of bringing to every one of his creatures the full realization of what it means to be a child of God, in all its individual and social relations. Every earnest man knows something of that meaning, but only we who have seen God in the face of Jesus Christ have seen him as he is. If we enter into the full meaning of that experience, which is always new because it never grows old, we can not but be missionary. It is one of the inevitabilities, and it may be lived out today with even more striking results than ever before because we live in an age of discovery which has never been surpassed since the beginning of time. Are we willing to be adventurers with God in bringing out into living faith in him what lies hidden in the wistful soul of humanity?

B. *The Need for Youth*

STANLEY HIGH

For the first time in its history foreign missions has ceased to be a youth movement. That fact is as apparent at the recruiting as at

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the sending end of the enterprise. Its significance involves the vitality of entire missionary undertaking.

When I was in college, a short decade ago, it was customary to measure the depth of a student's faith in terms of his willingness to go to the foreign field. That was a conventional standard of consecration appraisal. And almost every Christian student, at some time or other, faced that call. It was inescapable. Christian youth thought in foreign mission terms.

Such a situation does not prevail today. Foreign missions is no longer the great adventure on the horizons of Christian young people. That is not, I believe, because youth is less adventurous or less Christian. For world peace and better race relationships they stand ready—in significant numbers—to speak out and to act sacrificially. But foreign missions, as youth sees the enterprise, has lost its hold upon their aspirations.

The fact is apparent wherever young people discuss the subject. The world mission of Christianity challenges them more often to criticism than to consecration. The question to the fore a decade ago was: "Shall I give my life to missionary work in China?" Today the question is: "Should there be any missionary work in China?" There is a wide-spread conviction that the foreign missionary enterprise should be remade. There is no such wide-spread urge to be made foreign missionaries.

There are statistics to prove these conclusions. I heard, recently, the report of a Y. M. C. A. Secretary in one of the most populous states in the Union. In 1921, according to this report, the undergraduates of this state gave nearly \$300,000 to foreign mission enterprises. During the academic year 1927-1928 they gave \$30,000. Similarly, the report of the Student Volunteer Movement indicates that, whereas approximately 2,700 students volunteered for foreign service in 1920, only 252 offered themselves last year. As a result, mission boards, many of which are searching diligently for recruits, are put to it to fill the openings that now exist on the field. Not only are numbers lacking. Quality is also lacking.

One foreign missionary secretary wrote recently: "Because of the insufficient number of candidates the Board is often unable to pick missionaries of superior quality. There is a real dearth of qualified candidates. . . . We need one hundred and fifteen new missionaries this year. Our difficulty is in finding those who measure up to our requirements."

Not only are students and young people uninterested in foreign missions, but their talk of work abroad generally ends in pledges of first allegiance to work at home. This is the more remarkable because this generation of young people is perhaps more international-minded than any that has preceded it. Foreign missions has simply not capitalized that international-mindedness.

Due to the varnishings of many visitors from abroad and the con-

clusions of the vendors of a half-baked liberalism here at home, the conviction has grown up that there's not much wrong with the world anyway—especially the non-Christian world. Thanks to the rise of a social gospel, the truth has dawned of the paganism in our own civilization. The argument that results from these two facts runs about like this.

The non-Christian world is not much worse off than we are.

The non-Christian's facilities for making his world better are almost as good—for the sake of "brotherliness" many say quite as good—as ours.

Therefore, we will best serve others by leaving them alone to mend their ways, while we get busy to mend ours.

And Hindus and Mohammedans and Buddhists, alarmed at the uncompromising convictions of another generation of young people, can be counted on to applaud!

Thus, here at home, foreign missions has ceased to be a youth movement.

But this fact is not only apparent at home. It is equally apparent abroad.

Young people who go these days to the field are frequently expected to conform at once to the fact that this which was once uniquely their movement is now no longer in their hands. The youthful missionary is put in his proper place. That place, very often, is one where, in matters of fundamental importance, he is asked not to cooperate but to keep quiet. Young men who, like William Carey, rise up with an inspired idea are told, as William Carey was told, "sit down, young man."

This statement, doubtless, will be denied. My only basis for it is found in the innumerable conferences I have had with those young people on the field; from the innumerable letters I have received; from the many articles, iconoclastic, flamboyant articles they are sometimes called—that the more courageous of these young folks write.

A good many young folks, for example, observed what happened last year in China. The amazing thing to them was not that the missionaries were withdrawn, but that, when the time for return came, the oldest missionaries were hurried back to salvage the status quo and the younger missionaries—many of them—were advised to settle here.

Doubtless, these young missionaries who were left high and dry recognized the arguments of experience and seniority back of such a policy. But they knew also that the new order of things in China was a youth-led order. They knew that every significant nationalist movement from Capetown to Shanghai was a youth-led movement. They realized that the greatest problem confronting Christianity was and is that of adjusting its organization to the new day that these young people have ushered in. They were curious to inquire, there-

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fore, whether that adjustment could not more surely have been guaranteed had youth had a larger leadership in the missionary enterprise.' In fact, it was my personal observation that the missionaries that were first returned to China were those who had least sympathy with the Nationalist China to which they went.

And it is because youth is at the business of remaking the nations today that the missionary enterprise dare not cease to be a youth movement. The gods or the God that will be served in tomorrow's world will be of youth's choosing. To Christian youth there must be entrusted a larger share of the responsibility to present the claims of the God that Christ revealed.

Now, it needs to be pointed out that foreign missions, from the outset, has found its most vital expression through the leadership of youth. That, to me, is one of the most striking facts about the whole enterprise. The story of William Carey is duplicated at every stage of missionary progress. At Williamstown five young men began our foreign missionary enterprise in North America. They had no facts and no experience. They were equipped only with the enthusiasm of youth and with the flaming message of Jesus burning in their hearts. And all the doubts and hesitations of vested ecclesiasticism couldn't stop them. The same story is repeated in the Student Volunteer Movement. Robert E. Speer and John R. Mott may have been told, in their day, to "sit down." But they refused to sit. And the Christian enterprise around the world, was vastly strengthened because of their youthful contributions.

Now, youth is still required for the revitalizing of foreign missions. This is true, in part, because of the kind of a world to which the missionary goes out to work. It is a world of flux. Men and women, particularly young men and young women, are groping. They are not sure how they wish to make the future. They are only sure that it must be vastly different from the past. Old economic standards, old social systems, old religious beliefs are being thrown into the crucible. And with youth on the job a new order will be ground out. Those who speak for Christianity in such a laboratory must be prepared to submit their faith to the same process; must be willing to see old forms and old structures torn apart; must be ready to stand by the vital elements of Christianity without too much concern for the forms that are found to express it. And for that youth has peculiar qualifications.

In the first place, youth has few facts and little experience. It is splendid to have some folks around who aren't overequipped with data. Facts and experience seem to accumulate, with age, until they become a burden, too heavy to be borne when the times require fast going. Anyone who has sat on an ecclesiastical committee must know that. I know a man who—when any new proposal is suggested—remarks:

"Now, I spent forty years of my life in India" and goes on from

that to throw the monkey wrench of his experience into the wheels of progress. Facts and experiences are like side-tracks onto which we are shunted into inactivity. It's possible to get a lot of motion on a side-track; but not much progress.

Youth doesn't know much. Thank God. Too many of us are so well informed we are disillusioned. It's a fine thing that we've some youngsters coming constantly on who can set a goal for themselves and have no better sense—no more facts and experience—than to believe that they can reach it.

There is, for example, the question of a United Protestantism on the mission field. The facts and experience are against it. Youth unencumbered with either, believes that it can be accomplished. There is the question of inter-racial relationships—in the homes of the missionaries let us say. Facts and experience are against too many gestures of equality. Youth spared the knowledge of all that has happened before, believes that equality can be attempted. There is the question of the gunboats. Facts and experience are against any drastic dissociation from these expressions of western imperialism. Youth, knowing no better, believes that they can be dispensed with, to the glory of God and the progress of Christ's gospel.

The missionary enterprise, therefore, needs youth because youth can dare to refuse to be bound, unchangeably, to the past and can believe unreservedly in the future.

In the second place, the missionary enterprise needs youth because youth has no stake in the status quo. We can thank God, also, for that. It is remarkable what a metamorphosis often takes place when a young man comes into possession of a few stocks and bonds. By such a process are many prophets turned plutocrat. Or, to change the figure, it is remarkable and discouraging how many times a courageous voice is stilled when the person behind the voice is elected to the right ecclesiastical office.

The missionary enterprise, I believe, needs a few young folks around who, as yet are unreconciled to the god of things as they are. The status quo in the non-white world, is in a bad way. Because a thing has been, has ceased to be an argument for continuing it to be. It requires youth to believe that the old order can be changed for a new and better. It requires youth to undertake to change it. The missionary enterprise needs such a change-welcoming leaven.

If the missionary enterprise, therefore, needs youth, it is a logical next question to inquire: How can youth be re-enlisted? I have no panacea—only several suggestions.

First, they might be gathered in greater numbers in meetings such as this. You have been depressed, I understand, about the reactions of young people toward the enterprise. Well, it seems logical that youth might have something to say on the subject. Why not try them? They, doubtless, would spill the beans. Perhaps that wouldn't be an at all unfortunate thing. More things have been wrought by

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bean spillings than this world dreams of. And in the process, we would get back some of the fire that once characterized the missionary movement and which now we are so desperately eager to rekindle.

Then, in the second place, if youth is to be re-enlisted we need to demonstrate all over again that foreign missions is a prophetic movement. I mean by that, prophetic in terms of today's problems as in the past it was prophetic about the issues of 1890. But the striking fact about foreign missions in the past is that it was courageous, and outspoken, prophetic if you please, in terms of the current world. Youth likes to be ahead of the times and associated with movements that are. Just now there is a wide-spread question as to whether foreign missions is ahead of its times; an out-in-the-forefront enterprise.

There are four fields in which it occurs to me that missionary movement today might raise the voice of prophecy.

First, in regard to church unity. Youth has scant reverence for the contemporary significance of denominationalism. This is particularly the case in regard to the foreign field. And it is not an adequate answer to read the long and cumbersome role of the various cooperating agencies. Youth wouldn't understand them. Who does? We will begin, again, to win the heart of youth when we make it plain that church unity is a major purpose of our program of world evangelism; that denominationally we are prepared to decrease in order that Christianity can increase.

Second, prophecy is needed in the realm of social relationships. The question young people raise relative to missions is not how many have been baptized; but how many baptized individuals have been made to live and act like Christians. We need a down-to-earth evangelism that transforms men, actually, not formally; that instead of merely entering their names on a membership roll, enters their lives on a new manner of relationships.

Third, prophecy is needed in the realm of international contacts. I believe that the missionary enterprise represents the one uniformly unselfish contact between white and non-white peoples. Take away the missionary and you remove the only real evidence available to the non-white world to indicate that Christianity has not sold out to Mammonism. But this fact needs translation into policies that cut off all connection between the missionary enterprise and imperialism.

In these three particulars there is ample room for fore-running; there is ample field for prophetic—if embarrassing—pronouncements; there is an opportunity to re-enlist young people.

Then, in the second place, to rewin youth we need to offer proof that the foreign missions gospel is still indispensable to the world's salvation. We need to have a rebirth of intolerance; intolerance of any sacrifice of our faith in the unique mission of Christianity. I believe, whole-heartedly, in friendliness and tolerance toward the beauties of non-Christian faiths. I think we need to know that God

has not left Himself without witnesses in these lands. But I believe also that we do not dare carry our toleration to the point of surrender.

As Christians we are too easily stampeded from the bulwarks of our faith. Every tin-pan scientist that sets up an academic din frightens us speechless. We live, religiously on the defensive. The young people of today hesitate about accepting our claims for our faith because they see us hesitate. They question the uniqueness of Jesus' message because they are the near-at-hand witnesses of our questionings. We need to re-examine the roots of our faith; and the fruits of our own experience. From that re-examining we need to stand forth, as other generations stood forth, never doubting that there is no other name given under heaven whereby men are being saved.

Once we are sure of ourselves our certainty will communicate itself to these young people.

Finally youth may be won when we see to it that this indispensable gospel has a more adequate chance here at home. The world today lives in embarrassingly close quarters. Everyone knows an almighty lot about everybody else. The result is often disconcerting. It is no longer possible for white Christians to profess things on the highways of the world that they do not practice back home. Folks know the gulf that very often yawns between the things we publicly profess and those that we privately practise.

A Christian community, outspoken on the war issue, is doing a missionary job. The proper Christian influence in our industrial situations at home is as good missionary work as a year of intensive evangelism on the field. Young people must be convinced that we are not advocating for the world a gospel that we are afraid to attempt in the United States. Youth will be re-enlisted when they are certain that our fight is against heathenism—wherever it shows itself; that we are out to destroy unrighteousness and that we recognize no national or racial lines for our consecration to that task.

I believe that foreign missions must win youth and that youth can be won. The enterprise, if its vitality is to be restored, must be restored with the spirit of youth; there must be injected into our purposes the fire of prophecy; into our hearts a new experience of the certainty of our faith; and into our program a comprehensiveness that knows only the distinctions between righteousness and unrighteousness and between men and societies that are pagan and men and societies in which the spirit of Christ has found supremacy.

C. Emphases in Our Presentation

DR. JAMES ENDICOTT

Madam Chairman and Friends: The attempt has been made here to reproduce as far as we could in two or three days, under very different circumstances, the spirit and the thinking of the Jerusalem Council and to face the facts presented at Jerusalem. We have partly succeeded. The things that need to be emphasized have surely been emphasized here, and we shall go away aware that a body of men and women from the ends of the earth did, in the spirit of dedication, last spring face issues of the utmost consequence to the whole world. I am not sure that anyone really emphasized the fact that the time of our being in Jerusalem was in many respects as significant as our being there. It was something to be there on Palm Sunday. It was something to be there on the night that Christ was betrayed and walk those roads again. It was something to be there on Easter morning.

Now we are to consider the points which are to be emphasized in our missionary presentation to the churches of this continent, especially in view of the changes that are proceeding abroad. I would like to say, first of all, that it is well that we look for a minute or two at that word "change" and the implications or some of the implications of it. I think I have discovered this: that Christian people have developed a singular attitude of mind in respect to this whole question of change, that is to say, we share with men who are not Christians in the general approval of change in certain dominions of life, in very large areas of life. We are standing on tiptoe of expectancy of the next discovery of science.

Whenever we hear that bodies of physicians are studying how to find the cause of some of the great sicknesses that are afflicting mankind, we pray and hope that in some way a new burst of light will come so that cancer may become one of the curable diseases of mankind, for example. We have no limitations whatever in large areas of life in respect to change. We not only expect them, but we welcome them. We pray for them. We rejoice when they are brought to pass. But it is a singular fact that we have reserved areas, we Christian people, quite serious areas of reservation, where we not only do not welcome them but we positively resist them. We all know that some of the most serious difficulties in American religious life today grow out of that attitude, grow out of the unwillingness to face the possibility of change in a statement as to Christian doctrine, for example. You can in these days arouse tremendous feeling and tremendous opposition and set in motion nameless fears in the hearts of Christian men, just because of this fear of change. "Our little systems have their day; they have their day and cease to be"; but not in the religious area where we are living.

And that affects us somewhat in regard to such matters as we have had before us. And indeed it affects us very seriously in regard to some of these questions that we have been facing.

On this I would say, first of all, that we and our people must somehow find a way to secure more easy—at least a less uneasy attitude to this whole matter of change. And thus if we attain to that position of fearlessness and expectancy and hope in the place of fear and resistance, then I think we should be in a better attitude to appraise the things that are happening in the world about us. Anyway things are changing. I spent the greater part of the past two years traveling around the world. I spent the best years of my life on the mission field. I have gone back repeatedly to Asia. And there is nothing that is clearer to me than this: Tremendous and irresistible forces are at work, bringing about absolutely stupendous changes, and they will go on, whatever we think about them and whatever we say about them, and irrespective of whatever attitudes we may take regarding them. Changes are taking place.

When one thinks of the immense intellectual movement of China, during the past twenty-five years, of how difficult it was, how impossible for us missionaries to get into contact with the minds of the average Chinese in any more than five or six points out of a hundred, and how today such changes have taken place that without any trouble at all we can meet intelligent Chinese in ninety points out of one hundred easily, we see that a stupendous revolution in the intellectual life of China has gone on. It is going on everywhere.

There is a tremendous advance and change in respect, moreover, of an understanding of the moral problems involved in living in this world. We are being challenged in every corner of the world in regard to the moral basis of our own civilization. They are not concerned about our theology, but they are concerned—we have had it again and again emphasized here—about the type of life that is being produced in the so-called Christian nations of the earth. And they are concerned regarding the possibilities of liberating greater resources of spiritual power. They are less afraid, out in Asia and Africa today, of their own heathenism than they are of this thing we call secularism and sometimes call civilization in our own country. We are not saying that they are right, but we are saying that these things are going on. We are also saying not only that there are changes but that there are more changes to come and there may be extraordinarily costly changes unless the Christian world becomes increasingly alive to the actual situation.

Now let me just give a concrete illustration from Africa. I stood on the seashore of Africa. I went all around there a few months ago. But I shall never forget as long as I live just one brief experience on the west coast when my missionary friends said to me, "Do you see those trails there on the hills?"

I said, "Yes. What are they?"

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"Well, they are old slave trails."

"My friends," I said, "I shall be haunted."

It is many years since the traffic in slavery was ended, but there are the trails like scars on the body of Africa, as though God intends to keep them there, lest we forget the possibilities of white man's greed and white man's inhumanity and white man's lust of power, and white man's indifference to the consequences concerning other people. And those trails are there today after slavery has been ended.

You remember what our friend said last night, our young iconoclast, this revolutionary young man, pleading of all dangerous things for a new prophetic voice, pleading that once more the youth of America should come to the front and make its appeal and carry out the purposes of God and lead a new crusade, actually coming here to talk that way to us, when we want a little more comfort.

And I looked into those same places that he talked about, at Johannesburg, and saw them ladling out food with a shovel, and those thousands and thousands of men shut up in those concessions. And I went through those areas where the black men lived. Does anybody believe that is not a serious, a terrible, a menacing situation?

Now I will ask you this: South Africa has produced a great saint in Andrew Murray. It has produced a most notable character in Paul Kruger. Suppose in the order of God's providence South Africa should produce a John Brown and an Abraham Lincoln. What does anybody think would happen in South Africa?

I don't wish to refer with any sort of passion to what has happened on this continent, but I was reading a book last week, when perhaps I should have been preparing this speech. I sat up until midnight more than once to read this new American book of poetry by Stephen Benêt, "John Brown's Body", and I give you my solemn judgment, that you couldn't if you tried, have a finer introduction to the study of the kind of things we have been talking about in this connection, in this gathering, than if you studied with every class the prelude and the first book of that poem. Never will I forget how I was moved, as he brought out in that prelude just exactly what was the background of the Civil War—the slaving ship and Captain Ball.

"Captain Ball was a Yankee slaver,

Blow, blow, blow the man down?

He traded in niggers and loved his Saviour

Give me some time to blow the man down."

And of this same Captain Ball he wrote—

"He closed the Bible carefully, putting it down

As if his fingers loved it."

And it can be proved from history that that sort of thing was done, done again and again. It was done by the Englishman, John New-

ton, who wrote more than one of our most beautiful hymns, including "How sweet the name of Jesus sounds." We think how he continued in nefarious business as captain of a slaver and every day had prayers on his ship for his seamen and his officers, and there in the hold not ten feet away, were black men in stifling dungeons of doom. Benét pictures the thirteen states in their fancied security as thirteen sisters of the Union. Everything was going well. The gospel was being preached and good people were even preaching it to the black men. Everything was apparently secure. But a change was at hand.

"Thirteen sisters beside the sea
 (Have a care, my son.)
 Buildd a house called Liberty
 And locked the doors with a stately key.
 None should enter it but the free.
 (Have a care, my son.)

And then in the last stanza he gives a contrasting picture.

"All night long like a living stain,
 (The trees are breaking, my son.)
 The black ghost wanders his house of pain.
 There is blood where his hand has lain.
 It is wrong, he should wear a chain.
 (The sky is falling, my son.)

That is what happened. Does anybody suppose it may not happen again? It shouldn't have happened in America. It wouldn't have happened if Christian people had been courageous enough a century before and far-seeing enough, and if they had applied the spirit of the cross to their religion.

We are not talking to condemn the past or to prophesy about the future. But let nobody make any mistake about it. There are masses of evils, terrific evils, which have deeply entrenched themselves in the world today, and unless we establish justice and humanity and sympathy, we have no right to think that we may not have bloody revolutions. And all you may do to stop war between nations, and you can't do enough, will not prevent your having internal combustions. The greatest wars we have had on this continent were civil wars.

We didn't have this Civil War in America because the black men were uneasy. Remember that too. And that is encouraging. We had it because our white men were uneasy, because the white people felt that what we were doing was displeasing to God Almighty as well as harmful to other folks, and what could happen then could happen now. There isn't a single existing mighty evil that cannot be challenged.

I take comfort in thinking of what you people in the United States

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have done about prohibition. You can't say these things so easily yourselves, I suppose. But I would like to say that in the world where I live, millions of good people, the world over are grateful: that whether you succeed or not, or have succeeded, the idealism of this country and the Christianity of this country were asserted and in spite of the entrenched power of the saloon, in spite of the entrenched power of an old appetite, in spite of everything, that you did rise up and have sacrificed and have done everything in your power and will do it we believe, to see to it that this great thing which you have done for your own people shall be conserved to the succeeding generations. And if you will hold on long enough, it will kill the drinking business in Great Britain and in Canada and to the ends of the earth. There isn't any doubt about it.

I believe also that we should say this before we leave the thought of change; that some of the most important changes in Asia and in Africa are directly the result of missionary service and are really a compliment to the work the Christian missionaries have done out there. And I think we should make our people aware of this. We should show them that that spirit which is trying to express itself here in the form of nationalism and there in the form of seeking larger power and freedom, as in Africa, is finding its expression within the Christian Church also. My friend here may be right (indicating Dr. Hivale) and we are grateful to him for what he has said—that we don't want to preach to one, "Thou shalt decrease," and to another, "Thou shalt increase."

My friend is saying one thing here, and I am delighted as a Britisher, to hear him speaking of the merits of the British democracy, for example. It so accords with my theology, as well as with history, of course. But there are folks, who are just as sincere as he is, who talk differently. He wasn't at Jerusalem, but Dr. Datta was there and Dr. Datta put blisters all over every British representative in that gathering. We were sore from head to foot. I managed to forget my soreness in seeing the other people suffer.

Dr. Hivale hasn't said it all. He is very courteous. But there is that other side of it. I remember how I felt as I was at Shanghai. I was there just at the time when the upheaval came, when the missionaries were pouring in. When we talked to our countrymen, it sounded so reasonable to hear what they had to say about it. I was pro-British there. Then we listened to the Chinese section, and I became Chinese. It is a difficult problem to keep your balance.

But after all, they tell me that in these United States particularly, there has been a tremendous sag in regard to China. Let me plead with you for a minute or two to be reasonable. They say these people have acted outrageously, have destroyed missionary property, have cursed missionaries, have driven them out and all sorts of things like that. Well I know what they can do in that direction. I wasn't in China two years until they burnt my house down and every other

house and the church and the school and the hospital. And the last time I crossed China I had the delightful experience of being shot at twice inside of one minute and just escaping by a few inches each time. (That is quite enough.) I know what the Chinese can do. But at any rate we have got to keep our sanity. You say that the Chinese people have acted outrageously, that they have gone beyond the bounds. I tell you, I think they have been nearly as quiet as poodle dogs. They have been as patient as lambs. There were 400,000,000 Chinese out there, and look at the little trouble they made! Suppose there had been 400,000,000 Irishmen there instead!

Well you know, we must get that home to our people. We must get home to them that the people of Africa and the people of China and the people of many another country are submitting and have submitted to indignities and to limitations and to disrespect and to many other things like that, to a degree to which no other people would have submitted.

We ought to get a new psychology with reference to these people. And more, even if these things are all true, it is not a very great compliment to the Christian people and the Christian Church to say that when things are easy and when they give us a welcome, we will send out our missionaries and continue our work, but if they show any signs of asserting themselves, if they make any claims, which are far less than we would make, if we were in their place—then we will shut off our resources and cease to sympathize.

I say to myself again and again in the presence of things like that: "I suppose the early Christians were entitled, when Christ was crucified, to walk away and say, 'We will have nothing more to do with a religion that gets us into that kind of trouble.' Or when Stephen was taken out to be stoned to death, they might have said, 'Any religion that brings about this sort of an upheaval and leads to consequences like this is a religion to be left behind.'"

Again, we should stress to our people all through the country that after all, we have been wonderfully successful. I don't mean statistically, though I am not afraid of statistics, but I really believe this; that the finest bit of work that has been done in any realm of life in the last hundred years, the most kindly, the most human, the most creative, the most promising for the future, is the work that the missionary forces of the world have done throughout the world. I believe that. I have had it brought home to me in the last year or two, in special ways. I can't forget what I saw in Africa. One morning the missionary said, "I want to take you out to a heathen village. Then I will take you to a Christian village." I can see that heathen village yet, and I looked and looked and didn't find a beautiful thing in it. There was a chief's hut, not much of a place. Then there were the huts of his wives, quite too many of them. And there was the joss house with bones and skulls and things like that, but not a book. There wasn't a school in the place, nor a hospital,

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nor a church. And I declare to you, whatever you may say about American civilization or British civilization or anything else, I guarantee that there isn't a most-hardened atheist in America, who if he had been with me then, and I had said to him, "How would you like to come here and get a corner lot here and bring your family and bring up your children here?", but what would have said, "I would rather have a grave dug and I would bury my wife and all the children. Then I would get in on top." I am not finding fault with heathenism or the beauty of the heathen faith. But nothing would induce me voluntarily, or anybody else here, to live and accept that kind of thing in that village.

In half an hour we motored over to a Christian village. I don't want sentimentality or foolish sentiment even. But I will say this: I felt different when I got there. It was homey. There was a church with its spire and the bell and the school. The roads were different and the flowers were different, and the children were different, and the people were different, for Christ had written his name upon the foreheads of those people. He is doing it.

I haven't any doubt that there is weakness in that Christian village too. But I do know that any ordinary man who would go there and see that and meet with those people, would have a different feeling toward that Christian village than toward the other.

I don't know anything more trying as a test of Christianity for myself or for you or for anybody in the world than the character test. What do you think about that? What did we feel when the little Chinese woman talked this morning? When I think of the first Chinese woman that I ever talked to at length—all the way across the Pacific Ocean, as a matter of fact—a brilliant woman, referred to by Mrs. Nicholson the other day, a woman I hadn't seen for eight years until I met her again in Jerusalem. That woman came from the most conservative family in the whole of China. I remember I asked her what it was that made her become a Christian, and she said, "You know I was about seventeen years of age. I had had a good education. My father wanted me to get an English education now. I couldn't get that unless he sent me to a mission school. But he thought I would be immune to all the Christian influences there."

I said, "What made you want to be a Christian?"

She said, "All I can say is this: I had wants and needs in my life that weren't being met."

Now you see, we are not discussing comparative religions here. She was telling me out of her life. She said there were needs in her life which were not being met, and Christ met them. And there have been eight years of heroic service for China and for Christ and the Kingdom there. And you will find those types of character all around the world, in every part of it—men and women who today, if they were to come into our gathering, we would feel were of ourselves. We would feel they were deserving of reverence. We

would like to sit at their feet. I said, when I came back from China, that I had met more than one man there from whom I would like to have my son take his theology, to get his insight into the meaning of Christianity. I would have liked, if there had been a post-graduate school of theology there, to have given the lad another chance after all he got over here.

Again, the need for missionaries is simply indescribable, and there is a real danger that because we are talking of devolution, and rightly talking about it, we will forget that the great bulk of people in Africa and China and other lands know nothing at all about the gospel. There are great untouched parts of the earth appealing to Christ in vain, and we mustn't let that thing be forgotten. There are millions of women tonight in China, and when they give birth to little children in agony there will be no doctor or nurse or anaesthetic available. There are great areas of need, waiting to be met, and the conscience and the hearts of our people should still be challenged concerning them.

Whether you go out with this old slogan of "the evangelization of the world in this generation" or not, you must go out with the same feeling that was behind that and with the same passion and the same vision that were behind that. And finally, I am convinced of it, that we will not make any great progress unless we missionary leaders become a nobler kind of people.

Now I am quite sure of this—that this job is altogether too big. Jerusalem recognized that, that you can't go on in an easy way, doing this thing. And somehow or other we are getting along pretty easily. We are not risking very much, we missionary leaders, members of the boards and secretaries. We are not having personally any great battles in the fortress of man's soul. I wonder, after all, if we are to speak to this great nation and any great people concerning the need of a nobler and diviner type of Christian experience, whether we mustn't manifest it ourselves a bit more?

I have told the story many a time. I will tell it here, because it has haunted me from the day I heard it, and it illustrates exactly what I want to say. The story is of Saint Patrick in Ireland. He tried to win a chieftain to the Christian faith, and he succeeded, and the chieftain wished to be baptised.

So Saint Patrick took this old Irish chieftain into the river to baptise him, and as he walked down into the river the old Saint Patrick was shaking. He had a wooden staff with an iron point, and he drove it down as he supposed, into the bed of the stream to keep himself steady. Then he went on with the baptism.

But when they walked out of the stream and up the sides, Saint Patrick was horrified to see the blood gurgling out of the foot of the chieftain. He said, "Why didn't you cry out when I did that?"

And the old man's answer, my friends, should be burned into our very souls. "Cry out!", he said, "Why should I cry out? I thought it was part of the baptism."

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I wonder if that isn't the real secret of it all. God knows I am not fit to talk about it! But I am giving it to you, and I am bringing to myself again this thing. Isn't it true that what ails the Christian religion today, if anything ails it, is this: that we have baptisms of water and Christ is saying, "Can ye drink the cup that I drink of and be baptised with this baptism that I am baptised with?" "See, from his head, his hands, his feet, sorrow and love flow mingled down."

Oh, the cross was an isolated fact in history. It was a unique event in history. But it becomes barren and powerless unless it is reproduced, unless we too are crucified. I witnessed a crucifixion once, and there was nothing inspiring about it. It was sordid and mean and infamous and degrading. But this cross of our Lord Jesus has become the most sublime thing in all the history of the world, and in our experience will become the most powerful thing in mediating the message of Jerusalem and of Christ to our churches.

Brethren, brethren, shall this be the closing word to us? Are we able to drink of the cup? Are we able to receive this baptism that we may go out clothed with power, that the kingdom of this world may become the Kingdom of our Lord?

II. OUR MISSIONARY TASK IN THE LIGHT OF JERUSALEM

SUMMARY OF SECTIONAL MEETINGS

A. Religious Education

Chairman, DR. ROBERT M. HOPKINS

Secretary, A. J. BRACE

Devotional service—Miss Lela E. Taylor—10 minutes.

What are the next things for Mission Boards to do in

Religious Education—Dr. J. C. Robertson—20 minutes.

Suggestions regarding Mission Board activities in view of
Jerusalem—Dr. Paul H. Vieth—20 minutes.

What the Native Church has to say—Miss Innes—20
minutes.

Discussion.

The section had first a presentation of the next things for mission boards to do in religious education. In discussing these it was brought out that the report on Religious Education of the Jerusalem Council ought to be translated into other languages and constitute a first text book in religious education. The recommendations of the Jerusalem meeting were felt to be exceedingly practical and to represent the best thinking of religious education today. It was also urged that a study of the relation of the principle of religious freedom to the rights of minorities under state systems of education ought to be undertaken. This deals with the place of religion in any system of education. The recommendations of Jerusalem give evidence that the missionary group and the religious education leaders are heartily in accord on the fundamentals of religious education which is most encouraging.

Under suggestions to the mission boards in view of Jerusalem, it was pointed out that the Jerusalem statement includes a definition of the aim of religious education, as follows:

"The aim of religious education is to promote the growth of human personalities in and through participation with the mind and spirit of Jesus Christ in building and finding joy in the ideal God-centered society."

This represents the total task of the church. The feeling was also expressed that the statement of objectives is most important and timely. Only one who thoroughly understands what Christianity stands for is capable of leading in religious education. It was pointed out that we should lay emphasis on educational methods and that education lays much stress on growing life. The teacher needs to study his children and be familiar with the great values of race. The life and needs of the child must be central. The place of the Christian home in the formation of character is very real and it is necessary to give the Christian family the ideal of spiritual needs. It was further suggested that there is growth by contest and that religious education ought to be integrated closely with the educational systems. Character education is most important. Jerusalem proved that there are groups in all countries capable of discussing helpfully the problems of religious education. All the values of religious education rest on proper leadership and more adequate supervision in this field is necessary.

Under the topic of the native church it was stated that the work in the schools is planned for character building and that there is no interference, on the part of the people, with Bible study in the middle schools. The problem is to so train students that they can go out and live as Christians among a great

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non-Christian people. In the discussion it was brought out that in some sections of the country religious education is much easier than in others and that there is still misunderstanding because the term religious education is a new one. It was felt that there was a good deal of ground work still to be done before the scope and field of religious education was thoroughly understood.

The recommendations from the sectional meeting on religious education are as follows:

1. That volume II of the Jerusalem Report on Religious Education should be translated and printed in full for as many nations as possible.
2. That this full volume is very much preferred to any manual that might be prepared as suggested in the second recommendation of the Jerusalem meeting.
3. That the World Sunday School Association and its various national units be requested to carry out the suggestions embodied in the Jerusalem recommendations number 3 and 6 as follows:

"3. The promotion by whatever steps may be wise and practicable of the study of the problems of religious education upon the various mission fields, and experimentation with new methods and materials.

"6. The maintenance of a clearing-house of information concerning studies and experiments in religious education on the mission field. We recommend that the Committee of the Council should either itself undertake this important function, or secure it through the services of some other agency."

4. That the scope of recommendation number 4 requesting a study of the principle of religious freedom should be enlarged to provide for a thorough study of the place of religion in education.

B. Rural Life

Chairman, DR. K. L. BUTTERFIELD

Secretary, DR. T. S. DONOHUGH

Opening statement by the chairman.

What Mission Boards should do in the interest of Rural Missions—Mr. John H. Reisner.

What can be done on the mission field with forces and funds now available—Dr. E. DeS. Brunner.

Discussion.

Resolutions adopted by the section following presentation of papers on the program.

1. That we endorse heartily the recommendations of the Jerusalem meeting that,

- a. As soon as practicable the Foreign Missions Conference employ a competent staff member to give full time to the service of rural missions in all parts of the world, and

- b. That the National Christian Councils in the larger areas set aside full time officers to study and promote rural missions in their field.

2. That in view of the immensity of the task and the need of intensive study in the earlier stages of the work, the larger Boards give consideration to the importance of having representatives in their personnel who have this training and interest.

3. That the services of the International Association of Agricultural Missions be recognized as an agency of the Boards which is ready to give assistance whenever desired, especially to the Boards and Societies which may be unable to employ specialists in this field.

4. That a special committee on Rural Life be set up by the Committee of

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Reference and Counsel to further the lines of work recommended in the Jerusalem Report.

5. That special emphasis be laid upon the *Spiritual Values* of this approach to the rural peoples of the world, working through but also transcending the economic and agricultural.

6. That the Boards provide that missionaries for rural work have facilities for proper training in agriculture and opportunities to study successful rural churches at home before going to the field and on furlough.

7. That an increasing number of two man stations be developed—thus preventing loss or failure when the one man drops out for furlough or other reasons.

8. That more well equipped centers be provided for the training of rural workers on the field—utilizing government schools wherever available for the preliminary training in agriculture.

9. That more adequate provision be made for the needs of farm women and girls, under the leadership of women who have been trained in our agricultural colleges for this work which is more difficult than that for the men.

10. That studies into conditions of rural churches on the field be encouraged. Some long established. Are they growing? If not, why not? Guesses are costly and complacency a sin.

11. That the Boards make clear to the missions on the fields their favorable attitude towards ruralizing the work in so far as possible and urging greater emphasis on this style of effort.

12. That village demonstration centers as recommended by Dr. Brunner in his report on India, be provided whenever possible.

13. That missionaries on the fields form study groups to take up Vol. VI of the Jerusalem Report, including the more than 100 suggestions in the papers of Mr. McKee and Dr. Brunner which may be carried out without any shift in personnel or budget.

14. That the National Christian Councils be encouraged to develop a bulletin service for the information of rural workers and that these be exchanged by the Councils with bulletins from other fields for general information and inspiration.

15. That the more advanced educational institutions with departments in economics and sociology be encouraged to study existing data and reports to determine economic developments and trends in population, enlisting students in these departments to carry on this research work.

16. That every encouragement be given to examples of initiative and sacrificial service such as that described by Mr. Yen in his splendid address.

A special resolution requesting the widespread observance of a Rural Life Sunday on the fifth Sunday after Easter was adopted for presentation to the Conference.

C. Race Relations

Chairman, DR. JAMES ENDICOTT

Secretary, H. S. LEIPER

The discussion was directed toward what the Boards are doing in the light of the Race Problem and the pronouncements concerning Christian Duty and Race Relations made at Jerusalem.

1. Common agreement was reached on the proposition that the Church does not give evidence of being deeply concerned over the problem.
2. No specific suggestion arises as to what the Mission Boards can do and should do to awaken the conscience of the Church on this matter.
3. No specific action by any of the Boards was reported as growing out of the Jerusalem statements on race relations.
4. Under the consideration of the suggestion of the Jerusalem Conference

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found on page 42 "The World Mission of Christianity" that immigration restriction should not be based on racial discrimination, there was the most discussion. India and China missionaries indicated the real need for action. It was first suggested that the Foreign Missions Conference should send resolutions to the United States Government calling for the repeal of the Exclusion Act. But since the Foreign Missions Conference is an international body, the final vote unanimously taken was to the effect that:

We recommend to the constituent boards that they memorialize their respective Governments to remove from the statute books any legislation that makes a "Discrimination among intending immigrants upon grounds of color or race, neither of which can," in the opinion of this Conference, "be held to be in itself a legitimate ground for exclusion."

(Quoted phrases from P. 42 as above.)

5. After discussion of the need for missionaries free from race prejudice it was voted that we recommend some such resolution as the following:

"That we petition our Foreign Mission Boards to give increasing care to the investigation of all candidates both by personal interview and by inquiry among their acquaintances concerning their attitudes towards other races, and that we request the Boards to withhold from appointment all persons who show evidence of entertaining race prejudice."

Some suggested having candidates visit Hampden, etc.

6. It was further voted that in the judgment of this group the Foreign Missions Conference should continue to take up seriously this question of Christianizing race relations.

As aids to that end greater care for foreign students, moves to make public school text books develop kindly race feelings, agitation to keep the Protestant Churches from running away from the foreign immigrant, and the setting up of special investigation of race problems in foreign missions, were all suggested by various members of the group.

7. By general consent the following were likewise adopted as expressing the mind of the group:

Inasmuch as America's conduct is so widely observed abroad:

- a. The Church should use its great influence to secure justice before the law for all races in this country.
 - b. That Church people should be urged to use their influence to make the use of civil rights as easy as possible for minority race groups.
 - c. That on the Foreign Field every effort be made to present the social features of the Gospel as applied to inter-racial relations.
8. It was likewise voted that American Negro missionaries should be employed wherever possible and practicable.

(To be sent to the Business Committee.)

Resolved: That this Foreign Missions Conference recommend to its constituent Mission Boards that efforts be made to secure such changes in public and high school readers and histories as will remove from them any indications there may be of race prejudice, and foster in our youth a greater spirit of good-will toward other nationals, irrespective of color or race.

D. Industry

Chairman, MISS SARAH S. LYON

Secretary, DR. D. J. FLEMING

Slavery and forced labor in Africa—Dr. E. W. Riggs—15 minutes.

Industrial situation in China—Dr. A. R. Kepler—20 minutes.

Interpretation of Mr. Kagawa's work in Japan and what it means to the Christian Church—Mr. Galen Fisher—10 minutes.

Industrial situation in Japan—Miss Isabelle MacCausland.
 Practical application of the Jerusalem findings to missionary work.
 Discussion.

The situation in Africa was first outlined. The main reasons for the development of forced labor in Africa are the alienation of land and the development of mines, back of which lies the pressure to develop the natural resources of Africa for the world. In the main in British territory forced labor is limited to public works and to the working out of taxes and rent. The moral pressure that is exerted is equivalent to compulsion. In Portuguese Africa the government compels labor on the estates and forces repeated terms of service, holds back the native's wages, requires forced travel for long distances and the police supervision is most severe.

The situation in China shows a rapid industrialization and the difficulties are increased by a number of contributory causes, such as, intense ignorance, great poverty, the greed of capitalists, labor agitators, and the general spirit of revolt. There are many strikes and labor is in the process of organization and at the same time a number of new factory laws of high standard have been promulgated by the new government.

In Japan there is a break down of industrialism which involves low health and labor standards. There is a tendency to *paper* laws due in part to poverty. Kagawa and his leadership of the labor party in Japan is an outstanding shining example of the essential spirit of Christian service.

Under the topic, "What Christians Can Do," the following suggestions were made:

1. Scrutinize employment standards in Christian work, such as labor of women and children.
2. The opportunity and responsibility for missionaries to report conditions to the Boards and home churches and Geneva.
3. Industrial enlightenment of nationals through schools, articles, institutes.
4. Cooperation with other agencies affecting the situation.
5. Model villages and other demonstrations of what can be done.
6. Providing Christian motivation.
7. Insisting on the responsibility of Western capital as employer of labor.
8. Backing up such national leadership as Kagawa.
9. Moving on government to pass four treaties upon which congress seems slow to act:
 - a. Convention pressing the Acts of Berlin and Brussels.
 - b. Convention on Liquor Traffic.
 - c. Convention on Arms.
 - d. Convention on Slavery.

In summing up the situation it was pointed out that the following trends are in evidence:

1. A growing realization that the problem of the relation of missions to industry was not artificially created in conventions but arises out of *conditions* in Africa, China, Japan.
2. A growing awareness of and concern for the indifference of the Church to these industrial conditions.
3. Confusion as to what missions have to do with these problems and how we are to deal with them.
4. A beginning in the scientific approach to the problem in the establishment by the International Missionary Council of an Institute of Industry at Geneva.

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E. Home Cultivation

Chairman, DR. CORNELIUS H. PATTON

Secretary, MISS GERTRUDE SCHULTZ

What changes in program or relationships on the mission fields need careful interpretation in our churches?

Are our churches prepared by education and by spiritual endowment to accept the new relationship of younger and older churches with its implications?

Discussion period 30 minutes, opened by Dr. James H. Franklin.

Is the subject matter of our missionary education of the right sort to meet the needs of the situation on the one hand, and of the church membership on the other?

Discussion period 30 minutes, opened by Mr. Wm. E. Leidt.

How can we as Boards make our missionary objectives and program of service better known in our churches:

(a) denominationally; (b) interdenominationally?

General discussion, an hour and a quarter, opened by Dr. Patton.

Summary—15 minutes—Dr. Wm. P. Schell.

The section discussed the several questions but did not prepare any findings.

The first question discussed was the changes in program or relationships on the mission field, which need interpretation in our churches. It was pointed out that there had been great changes since the Edinburgh Conference and that now control should give way to cooperation and paternalism must give way to partnership between the older and younger churches.

A second question discussed was whether our churches are prepared by education and spiritual endowment to accept the new relationship of younger and older churches with its implications. The feeling was expressed that the older churches are not prepared but that they need a vision showing that the races are equal. The feeling was expressed that it is a mistake to admit to the churches that mistakes have been made in mission work and that such changes as are taking place have been going on for a number of years and are merely the expression of growth and are not essentially new. It was brought out that, while the churches may be quite willing to accept the new relationship with the younger churches on the field, they need to know what these changes mean both as regards the number of missionaries and the amount of support that will be needed. Round table conferences were suggested as the most attractive way of reaching the layman in the local church. The churches do not fully understand the fact that increasingly missionaries will have to take a second place but they will rejoice in the fact that the younger churches are coming to a fulfillment of their own powers. A missionary who was present expressed the fact that missionaries find it difficult to interpret the field situation at home in such a way as to be truly helpful and the use of members of the younger churches to interpret to the older churches the changed situation was advocated. It was felt that the changes that are taking place are a help in securing support only when they are understood by the churches.

A third question was with regard to the subject matter of our missionary education and whether it is of the sort to adequately meet the situation. A discussion of this question brought out the motive and methods of missionary education as the basis on which the subject matter of such education could be judged. It was felt that missionary education should interpret field conditions and work to the home constituency. This can be done through study classes

and study books. The point was made that present day study books present general information rather than missionary facts and there is very little real passion in such presentation. It was also suggested that the difficulties of using material made the situation largely depend upon the pastor of the local church. The general feeling of the group was that much improvement is to be desired in the material which is produced, that there should be a campaign for reaching the pastors, and that careful study should be given to the methods of disseminating missionary information through periodicals and newspapers.

A fourth question which was discussed was the methods of making missionary objectives and missionary service better known in the churches. This was discussed first from a denominational standpoint. It was urged that the pastors be brought into closer cooperation with the boards both by pastor's convocations in which a state group meets for two or three days with discussion and presentation of the message and then by smaller pastor's groups reaching the ministers in the communities where they are. It was indicated that little is being done by the seminaries relatively to assist their students in securing a real comprehension of the missionary enterprise. It was suggested that pastors be helped by putting into their hands adequate material.

The question was then discussed inter-denominationally and the following points were brought out:

1. Those things that can be best done denominationally should be so carried out.
2. That such a program as outlined by the Home Cultivation Committee of the Committee of Reference and Counsel would be most effective. This comprises an effort to reach rural churches through conferences, city-wide programs on one of several different plans, round table conferences for ministers, reaching seminaries not provided with chairs of missions, production of literature especially designed for different groups in the churches, and additional use of the radio and moving pictures.

In summing up the session, Dr. Schell said: "We need to send out not just new plans and methods but the stirring conviction that our message is to interpret Christ and not methods."

SUMMARY OF TRENDS OF THINKING AS REVEALED IN THE CONFERENCE DISCUSSIONS

DR. R. E. DIFFENDORFER

It must be manifest to all that in the brief period allotted to this morning hour for a summary of the trends of the discussions in this conference, we are not given the opportunity for an adequate presentation of what has been said and what we feel there is immediately ahead of us.

In the two plenary sessions, dealing with Rural Life and The Message, and in the section conferences of yesterday afternoon, there were present a chairman and an officially appointed secretary. These secretaries were asked to keep a record of the discussions and with the chairmen of the groups to prepare a statement of the trends in as brief a space as possible. For instance, I hold here the summary on Race Relations, which is a good sample of what was done, a two page typewritten statement, summarizing the discussion of yesterday afternoon.

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These chairmen and secretaries with the officers of the conference, were then called together for an extended discussion of what was said and to list the points which might properly be called "trends of thinking."

We would like to have you distinguish between the summary or conclusions of the discussions and the trends of thought as brought out by the discussions. Our method will be to take up first the various subjects and then offer a few general observations at the close. We will take them in the order of our printed program. The order on the printed program shows no carefully thought out plan, that is, there is no particular significance in the fact that the one on Religious Education is printed first on the program or that Rural Life comes third rather than second.

The consideration of rural life and its relation to our Christian movement throughout the world is based upon the fact that probably 80 per cent of the people of the so-called non-Christian lands live in the country and get their support from the soil. There is no need to elaborate upon all that this means. It is a bald, bare fact.

On this background the discussions do not reveal any general conviction on the part of missionary leaders in the boards or by workers on the fields, as to the necessity of the adaptation of church life to country people. But, a beginning is being made. These scattered efforts and the resolutions growing out of the large place that this subject had at Jerusalem and the serious consideration which the group gave it in this conference indicate that the importance of this subject is slowly being realized.

Some of the resolutions, especially those that indicate trends, are briefly as follows:

"The section on Rural Life recommends that as soon as practicable, the International Missionary Council employ a competent staff member to give full time to the development of rural missions throughout the world working in cooperation with the National Christian Councils in the various countries."

The only trend we can see here is the desire for this staff member. There is no trend yet that anybody is willing to pay this bill!

The conference will realize, of course, that if this rural problem is understood deeply and with conviction such a service as is proposed is necessary and cannot be performed unless we are willing to share in the cost of it.

In the next place, the attention of the National Christian Councils ought to be called to the organization of commissions and committees and possibly of providing staff members in their own countries to study and develop programs of rural missions.

Then, especially in the larger boards in the United States and Canada, in the early stages of the work some may have to lead out on a more intensive study of the relation of the rural problem to board organization. But especially there is urged the securing of a few

men on our boards who have the background of rural life and who are interested in the country.

Some of us remember some years ago, Dr. Warren H. Wilson was appealing that some members of the board with which he was connected ought to know at least how to milk a cow. Most of our boards are composed of city people. The plea here is that we will never get rural missions in the right perspective until there are some people on our boards who know and love and understand country folk.

"We ask also that the service of the International Association of Agricultural Missions be recognized as an agency which is ready to cooperate with us at any time."

This organization embraces not only mission board representatives but those from other agencies, foundations and educational institutions, who have banded themselves together for the purpose of promoting agricultural missions. This section heartily endorses the Association and asks cooperation with it.

"The Rural Life section also asks that in the approach to the whole matter special emphasis be laid upon the spiritual values of agricultural missions." We desire to avoid and I think we can avoid, the apparent hiatus that exists every time we bring up questions that have economic, social, or commercial relations, as if when we were interested in them we were losing thereby the spiritual emphasis.

Agriculture is the life of millions of people and religion touches the life of the people, and it should be the aim in religious work to emphasize the spiritual values of all these contacts with the life of every-day people throughout the world.

The needs of rural women and girls were given large consideration, and may be listed as an important trend. "We also ask that the missionaries on the field form study groups to take up volume No. 6 of the Jerusalem Conference Report, and especially to give attention to the suggestions made by Dr. Brunner and Mr. McKee of practical things that can be done. It will be noted that this is possible without any addition to our budgets."

"We also ask that every encouragement be given to examples of initiative and sacrificial service such as was so brilliantly described by Dr. Yen the other evening."

"That in sending out missionaries who are to give their time to the country, they shall have some special training for that work, not that they are to have courses in our agricultural schools and go out unto the ends of the world to repeat or reproduce American agricultural life, but that they should have sufficient background and general understanding of what is involved in agriculture to give them a sympathetic approach to the study of the situations in the various countries."

There is a resolution regarding Rural Life Sunday which needs to be read in full:

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"Whereas, for centuries different communions of the Church Universal have observed a yearly period of prayer for crops, notably the Roman, the Anglican and the Christian Reformed Churches; and,

"Whereas, the historical Sunday of observance has been the fifth Sunday after Easter, called 'Rogation Sunday' in England and elsewhere; and,

"Whereas, the International Association of Agricultural Missions has suggested that the observance of this day would be a stimulus for increased interest in the life and work of agricultural and rural communities, and would provide a united opportunity for the presentation of a Gospel of the countryside and for the world's farmer folk; and,

"Whereas, the Home Missions Council has agreed to recommend that all denominations observe a Rural Life Sunday each year on the fifth Sunday after Easter, therefore be it

"RESOLVED, by the Foreign Missions Conference of North America, that it approve the general plan of using where possible the fifth Sunday after Easter each year as Rural Life Sunday, and that it be recommended to the Boards that they bring to the attention of their constituent communions that the day be observed in such ways and by such means as the Church organization and local conditions permit; and that sermons be preached on the theme of a Gospel for the millions of people in the rural areas of the world, and that prayers be offered not only for the fruits of the soil, but also for the husbandman himself, his wife, and his household, and for all rural life and work."

With your permission, this resolution will be referred to the Business Committee.

As to Religious Education, probably the most dominant trend that has been revealed in this conference is the new interest that the missionary bodies as such are taking in religious education. There was a time when the whole subject was confined to the Sunday School groups, the International Council and the World Sunday School Association. These organizations now rejoice in the fact that the missionary agencies as such are bringing this important question to the fore. Some of us feel that this was one of the most significant trends at the Jerusalem meeting.

In this lifting up of the question of religious education there stands out the one big problem as to the relation of religion to all education. Those of us at Jerusalem will remember the Bishop of Salisbury's tremendous appeal that we do not confine ourselves merely to the discussion of the improvement of the week-day school of religion or the Sunday school, but that we begin to give attention to the whole question, as to whether or not education is complete unless there is education in religion, and approve the sounding of

this note throughout the world. There is no better organization to do this than the missionary group.

Another indicated trend in this field is the increasing feeling that the day has gone by when the content of the curricula and the methods of instruction and the form of organization in home, school and church, in the United States, Canada, or in Europe, can be transplanted and adapted to meet the needs of the peoples of entirely different backgrounds. This may not bring very much comfort to some who will have to abandon the sending of old Sunday School papers to the missionary field. We sincerely hope that every mission board will help to eliminate that practice as soon as possible.

Furthermore, it must be realized that we have passed the day, if we are going to do anything in any large way in religious education, of merely translating American or European Sunday-school text-books, teacher-training books, curricula studies, etc., and using them in South America, China, India, Malaya, Africa, Japan, and in the islands of the sea.

It is a significant trend that in the World's Sunday School Association, with its new organization with which the Foreign Missions Conference cooperates heartily by the appointment of eight people on its Executive Committee, the leaders of Christian missions and of religious education are united for the study of what we so glibly phrase but so little understand, "indigenous curricula for religious education for various fields." This process is now going on, and constitutes a very significant trend.

Out of this there comes the need for the careful consideration of the kinds of organizations necessary to promote religious education; of the whole question of leadership in the field of religious education, and the place that the home must have as an agency for moral and religious education.

The great religions of the world have been propagated through the home. Mohammedanism has been kept alive for hundreds of years; Buddhism has extended herself beyond the land of her birth; and Hinduism has been the religion of countless millions for centuries and centuries, without the complex machinery of what we know as modern religious education. When you have analyzed the reasons for this growth and development it will be found that mother and grandmother have taught their religions to the children in the home and at the temples.

From the religious education group the request has come that the volume on Religious Education of the Jerusalem Reports be translated and made available for the different major language areas of the field.

As to Race Relations, we very greatly regret that the small number who elected this subject in this conference and the small place it seems to have in the consideration of any of the boards, appears to indicate—I do not say it is conclusive—that the church is not deeply

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concerned with the race situation as it affects foreign missions. The fact is that there is no evidence that the volume on Race Relations and the resolutions from Jerusalem and the critical race situation confronting us throughout the world have been considered by any of the mission boards; nor have there been reported any resolutions or actions looking towards the solution of some of these critical racial problems.

This situation can hardly be called a trend, unless the lack of consideration be thought of as a trend. The group felt that it ought to be brought out here and hoped that we should all realize its significance.

Though the Race Relations group that did meet was small, the earnestness with which they tackled their problems, and the concrete suggestions they made, may be considered as a trend and the beginning of something in our foreign mission work that will be ultimately very worth while.

One of the conference members recently said that unless you become concrete you didn't interest at all. The Race Relations group did become concrete for there was almost universal testimony that the United States and the Canadian immigration laws are a deterring factor in the propagation of the Christian movement throughout the world. They are a hindrance to the Gospel and therefore it is proper that the Foreign Mission groups in the United States and Canada should concern themselves in getting justice and understanding written into the immigration laws of our two countries.

The situation was brought out particularly regarding the forty-five Indians who are in the United States who are expatriated. Printed documents have gone to practically all the boards on this matter, and the section asks that the boards give the matter immediate attention.

It may also be a trend to report that the boards are beginning to quiz their candidates on their attitudes toward race problems. In the board which I have the honor to represent we do this now in our application blanks and in the personal examination of candidates. We definitely plan that no one goes to the mission field who has the remotest bit of race prejudice in his heart.

The section also asks that an increasing place be given to the use of Negro missionaries wherever possible. This request may be considered an important trend.

As to Industrial Relations, when referring to trends, the place of this whole question at Jerusalem is the most significant trend in the field of the international Christian movement of today. It was lifted up to a place of first importance in the Jerusalem conference. Some of the strongest men there gave attention to it and some far-reaching resolutions and proposals were outlined.

But again no very great number in this conference sought out the section on Industry. This may be indicative of our thought regard-

ing its importance. Some one suggested that the very large attendance in the home base section meant that most of our troubles were financial ones. It is quite possible that there are some other problems that do not have to do with the getting of money, which may be of more significance in the establishment of the Kingdom of God. This subject seems to be one of them, if the judgment of this section is taken into account.

The conclusions of this group were based upon the study of actual conditions. These briefly, were the labor conditions in India, forced labor in Africa, the rapid industrialization of China, and the breakdown of industrialism in Japan.

There is a realization that the problem of the relation of missions to industry is not artificially created by resolutions in conference and conventions, but grows out of the actual conditions in the mission fields with which our missionaries are now in contact, such as referred to above.

There is also a growing awareness of and concern for the indifference of the church to all these industrial relations. That is well stated as a trend. It is not implied that there is any very great conviction concerning the problem, but there is a growing awareness and concern for it.

There is a good deal of confusion as to what missions have to do with these problems and how we are going to deal with them. That is not surprising because they are some of the most difficult and complicated problems in the whole world.

There is a beginning which is a most significant trend in the establishment by the International Missionary Council of the Institute of Industry at Geneva, which means a scientific approach to the problem.

What can Christians do concerning the issues brought out in this section? Do you think we could scrutinize the employment standards in our own work on the field, as a place to begin?

Missionaries now have a great opportunity to report industrial conditions to their boards and to the home churches and through them to the new institute which is to be set up at Geneva. The major aspects of this problem can certainly be brought to the attention of nationals, through schools and articles and institutes. We can cooperate with agencies dealing with industrial problems. The group did not feel that the church should set up complete agencies to handle these matters, for in every field in the world there are now agencies with which we can cooperate. We can make demonstrations like that of model villages and model industrial plants. We can provide the Christian motivation. We can insist upon the responsibility of Western capital as an employer of labor in the Orient. This situation has probably never been investigated. Some of us holding foreign industrial bonds may not know exactly what may be going on in the Oriental factories which yield big profits.

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We certainly can back those national leaders who are struggling against odds to do something with this problem. We think of Kagawa in Japan and the holy life that man of God is leading.

The group proposes that we take some action to influence our governments to pass the four treaties which have been brought to the attention of the boards which have to do with the revising of the acts of Berlin and Brussels, the liquor traffic, the trade in arms, and slavery.

Our first duty the group says, is for the church to know the facts, and we shall look, of course, to the scientific studies of the new institute at Geneva and to the cooperating groups to bring these facts to our attention from time to time. Certainly these practical suggestions show a trend in the increasing scope and kind of problems being faced by the boards of foreign missions.

The very large attendance at the group on Home Cultivation evidently means that we are greatly concerned over the place which foreign missions is having and must have in the life of our churches in America. This conference knows that there is a confused attitude on the part of the churches in the United States and Canada toward foreign missions, that the changes in foreign missions which are so apparent to all of us who are administrators and the changes of relationships between the younger and the older churches are not understood as yet by our home constituencies. The section feels that there are two or three items in these changing attitudes which should be given attention.

First of all, the people in America should understand the significance of paternalism giving way to partnership. The feeling of the group is that the church is still missionary at heart and is ready for an understanding of these changes when they are presented to them, and when they have an opportunity to discuss them and understand them.

Furthermore, there is a feeling that this changing program is not a new thing, but that it is an outgrowth of what we are doing and does not necessarily mean that everything we have done in the past has been a mistake.

There is a good deal of discussion about the processes of missionary education. The reports of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions and the Missionary Education Movement, all show very greatly decreased use of text books of educational material. Here is a trend which we must take into account and cope with. Some changes in material possibly in both content and form may make a better appeal. None has yet proposed that we tabloid the mission study material, but some adaptations of it, especially for busy business men and for young men may be necessary.

All through the discussions, as has always been the case, there is a very great concern about the place the missionary movement

has in the thought and prayers of our pastors. Some pastors who are eager to lead their congregations in a faithful interpretation and understanding of the Christian movement, simply are without the material and the background with which to do it. This means that in some way, through our denominational life and through our interdenominational movements, we must seek as cooperators in a common task, to give the pastors a chance to become acquainted with the new situation as we see it in the boards.

This acquaintance may not come through lectures or through handed-down material. With all kinds of knowledge sifting in upon them, the pastors are now asking pertinent questions on problems and policies which heretofore they have taken for granted, and which now they have a perfect right to have discussed with them in a sympathetic way. The group feels that we have nothing to be afraid of in the method of letting the pastor in on the ground floor. The committee does not feel there is very much hope of the pastor's taking hold of the re-interpretation of the world Christian movement.

The section on the Home Base recommends especially as pertinent matters for this day in which we find ourselves, the following:

(1) Reaching seminaries not provided with a chair of missions. A small team to go and live with the students long enough to make real impression. The boards are to unite in bringing outstanding nationals, part of their time to be devoted to these interdenominational conferences.

(2) Literature—types for ministers, laymen and young people.

Realizing that the conference does not presume to suggest to any denominational agency what that denomination should do in home base cultivation the group have suggested several things we might do interdenominationally.

a. The holding of a limited number of two-day conferences in rural centers for the interpretation of foreign missions to the country people of America.

b. The continuance of the city-wide conferences such as have been held this last year in certain large centers.

c. Round table discussion groups with ministers.

d. Plan increasingly for the use of the radio and motion pictures.

e. Follow up the magnificent study which Mr. Fahs presented to us in the first session of this conference by a study of cases, or the attitudes of individuals. Mr. Fahs indicated that the paper presented by him and the larger studies of the trends of opinion might be made available later in book form. The section feels that this study should be supplemented by an investigation over a large range of the attitudes of the actual donors or possible donors, as to why they give or do not give to foreign missions.

f. The biggest challenge that Jerusalem brings, as the group sees it, is that it shall mean more to the churches in North America

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than merely the reporting of a meeting. There is a very great chance that Jerusalem will soon become a mere speck in the historical sky and that our efforts will be merely to get people to read the Jerusalem reports and to find out what Jerusalem has done.

As a matter of fact, while that is a valuable thing and may be a step in the process, that never will bring to the church life of America the experience, conviction and outlook of the Jerusalem Conference. These will not be achieved until we ourselves and our people go through the Jerusalem experience.

This process was intimated in the opening statement on the first afternoon, but it has not yet been realized by any means. The Jerusalem Conference frankly faced the issues. Is it too much to ask that our boards and our constituents in America frankly face the issues? Jerusalem took these issues, laid everything on the table, giving everybody a chance to make his contribution and discussed them thoroughly. Is there any reason at all why our boards and our constituencies at home shouldn't follow the same process?

Jerusalem came to some conclusions which were valid for Jerusalem. We need to come to some conclusions which are valid for each one of our organizations and groups. It will not be merely an adoption of the Jerusalem report. Your committee feels that that is the easiest thing we could do in this critical day—merely to adopt the Jerusalem reports. This might be the surest way to shelve them—to adopt a beautiful resolution about the Jerusalem reports and recommend that they be read by everybody! The day is too critical with reference to foreign missions for us to take any other attitude than that which the group took at the Jerusalem Conference. We must go through in America the two weeks on the Mount of Olives.

We ask that serious consideration be given to such a process by every single board in the Foreign Missions Conference.

g. We feel that the World Mission of Christianity as viewed by the Jerusalem Conference must be brought in a fresh and new way to all theological seminaries and preacher-training schools. Possibly this will best be done by denominations. If we were in a meeting today at any mission house in London and discussing the trends in British missionary life, probably the outstanding count that would be brought forward would be the holding of a meeting at Easter time this year, of the presidents, the deans and the faculties of the theological schools and training schools of all the churches in England, to consider this subject in relation to the training of the future of the churches. As desperate as the immediate situation is, there is no phase of it more important than the thought and the attitude of the future ministers towards these great issues.

The only way to avoid a gap between our present missionary problems and their solution and the future religious leadership of our churches is to immediately bring the matter to our theological seminaries. It is far more than bringing it to the attention of the

professor of missions and comparative religions. It must be brought to the president, and the interpreter of the Old and New Testament, and to the professors of systematic theology and homiletics, because it concerns the impact of the whole Christian movement upon the world which is the concern of the modern preacher.

The modern preacher, in a new sense, must become an interpreter of the new day in foreign missions to American church life.

A MORE ACUTE STUDY OF THE VARIOUS PROBLEMS

DR. K. S. LATOURETTE

The missionary enterprise is dealing with what are at once the most important and the most complicated of human problems. First of all and primarily it is concerned with the lives of individuals. It is attempting to bring to bear upon men and women the world over the transforming power of the Christian Gospel. For those who believe, as do Christians, in immortality, and that here and now we are influencing lives for eternity, this is of staggering significance. It is also complicated. The individuals with whom we are dealing have inherited instincts. In what way can we so present our message that these shall be brought into that harmony necessary for the fullest life? To what motives shall we appeal? Shall it be to fear of eternal suffering, to a desire for a blessed immortality, to a longing for freedom from moral defeat and impotence, or for physical healing, to the shame of being considered barbarous or backward in civilization, to a hope of being delivered from immemorial social servitude—as in the depressed classes of India—to parental desire for greater opportunity for one's children, or what?

In the second place, because we are concerned with individuals we have to deal with the social institutions and customs by which the individual is so largely molded. How can we make these less harmful and more helpful in the development of the Christian life? What types of education shall we encourage? Which features of the family system shall we condemn and which shall we seek to strengthen? What innovations, if any, shall we introduce in marriage customs? What shall be our attitude toward specific village and tribal *mores*? What shall we do about the prevailing economic organizations? Shall we oppose forced or contract labor? Shall we seek to improve conditions in the industrial centers which are beginning to emerge in non-Occidental lands? Shall we essay to raise standards of living by experimenting with and inculcating better agricultural methods? What shall be our attitude toward the nationalistic aspirations that have so grown in intensity during the past generation? Shall we attempt any solution of the race problem in areas where we work, and if so, what? Shall we adopt any special attitude toward international problems—the war system, abuses of colonial offices, extra-territoriality, the imperialistic programs of particular nations? Is

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the traditional four-fold division of Protestant missionary efforts—evangelistic, literary, educational, and medical—the best way of handling our problems, or are modifications advisable? These and a thousand other questions confront us as we pursue our task.

It is obvious that in dealing, as we must, with intricate personal and social problems we may, in spite of the best intentions, do much harm—even, at times, more harm than good. Some individuals we may repel from an acceptance of the Christian faith by our misuse of an alien language, or by a tactless or ill-informed attack on other faiths, or by cheap evangelistic methods. One of the most influential of the younger thinkers in China was once, while a student in this country, on the verge of accepting the Christian faith and was deterred by disgust at the mechanical methods that were being employed by a fairly well-known evangelist. Some forms of our use of foreign money have weakened some churches and have encouraged in adherents mercenary motives. By attacking social institutions and failing to devise adequate substitutes we have at times aided in that disintegration of society which so often attends the coming of Occidental cultures. We may even have to share the responsibility for the depopulation of several of the Pacific islands. The destructive T'ai P'ing Rebellion, while not due chiefly to the missionary, would probably not have occurred without him. Among our methods of education are those which have unfitted individuals to take their places helpfully in their old environment—have made them dissatisfied without fitting them to help their less fortunate fellows. Good-will is not a guarantee against bungling. In helping to upset, as we do—and often must—a well-established social order, we may destroy the good with the evil and fail to provide an adequate substitute.

On the other hand, we are all aware that on many—almost innumerable—occasions, the missionary has been a constructive factor. In a time when culture after culture, advanced as well as primitive, is crumbling or is being profoundly modified before the impact of Western civilization, the missionary has acted so wisely and has been the channel for such helpful moral, spiritual, and intellectual forces, that the resulting new culture has been much more admirable than it would otherwise have been. Untold thousands have been helped toward a new understanding of God, and to a richer moral and spiritual life than they have dreamed possible. Great leaders have been produced. A Kagawa and a Neesima in Japan, a Chang Po-ling in China would have been impossible but for the missionary. The advance among the depressed castes in India, the survival and progress of the populations of some of the Pacific islands are due at least in part to the missionary. The Christian Church is today one of the most hopeful factors in the situation in negro Africa.

If the missionary enterprise is to be as constructive as it should and may be, it must seek to take advantage of all that modern learning is bringing us. We have long been attempting, and rightly, to

utilize all the latest findings of medical science. • We must not cease doing so. We have been pioneers in applying Western educational methods to the problems of non-Western peoples. We should continue to study the newer educational theories and programs advanced the world over and endeavor to apply whatever is good in these to the situations that we meet. We must also seek to discover what, if any, help modern psychology—that young and most inchoate and controversial of sciences—can be to us as we deal with individuals and groups; what that similarly youthful, impertinent, and cocksure—but often very illuminating—science, sociology, has for us; what aid linguistics and phonetics can give to language study; what history has to say about the great world movements with which we are dealing and about the past successes and failures of missionary methods. We must examine, unafraid, the well-established conclusions and even the hypotheses of the students of comparative religion. We must be awake to new movements and new needs in our ever-changing age and must seek to adjust our methods to them.

Let me attempt to make more concrete what I have just been saying, by suggesting specific problems to which our attention ought to be directed, and on which we ought to seek patiently and honestly all the aid that the scholarship of today can give us. There is, it will be observed, no logical order in these, nor does the list profess to be exhaustive.

Why have former non-Christians accepted the Christian faith? Has it been for economic or social profit? Has the Christian message been even dimly understood, or has it been regarded merely as a superior form of magic, a more potent way of attaining physical healing, material prosperity, or a future life of bliss than the faith it supplants? Have baser motives been purified in old converts and in second and third generation Christians? If so, by what means? If not, wherein has the failure lain? We need many more studies of the kind that Mr. Moody has made for Formosa and for the early Christian centuries.

What forces have led or are leading to the disintegration and disappearance of peoples of primitive culture in contact with the white man? In which islands of the Pacific, if any, must missions share in the responsibility for depopulation? In which, if any, do they deserve part or all of the credit for preventing depopulation and in aiding in the successful adjustment to the white man's world? In each case, which mission methods contributed to the result, and why? What has experience among the Red Indians and with the blacks in Africa to teach us on this point? The entire problem still has much more than historical significance in the Pacific Islands and in North and South America, and is of especially great importance in Africa.

What attitude should the missionary advocate toward proposed solutions of the race problem? Some position he must take, for even

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strict non-interference is that. What, so far, have been the successes or the failures of specific measures—the reservation (or segregation) program adopted by the United States for the Red Indians, intermarriage (as in some countries of Latin America), contract labor, a plantation system with forced labor, and legal equality?

For which, if any, of the present changes in China have missionaries been responsible? We hear quite contradictory opinions voiced, supposedly by well-informed people. What is the truth? If any of these changes have been wholesome, to what specific missionary methods have they been due? Which of these, in the light of the altered conditions of today, should be continued, and which, if any, should be discontinued? To be still more concrete, what has been the experience of Protestant missions with literature? What does this experience indicate should be our policy in the near future?

How successful or unsuccessful have we been in building up vigorous, self-supporting, self-propagating "indigenous" churches? In which missions or countries have we succeeded, in which have we failed? What results have attended different methods of applying foreign funds, the Nevius method, for example? What has the experience of the American Board in Hawaii to teach us? It will be recalled that this board officially withdrew after half a century in the islands, and the native church was left to stand alone. In the light of the experience of the past fifty years, was this action wise? In the major denominations in Japan, the process of devolution is nearly a generation ahead of that in most parts of China and India. What lessons, if any, can be obtained for the churches in these latter lands from a careful study of the methods adopted in Japan to bring devolution about?

Just what success have we had in raising up a native clergy? Educationally we have not placed nearly as much emphasis, proportionately, upon it as have the Roman Catholics. What, if anything, have the Roman Catholics to teach us here? In China, at least, we face a dearth of Christian ministers of native birth who are able to appeal successfully to the lay graduates of our Christian schools. To what features of our mission policies, if at all, is this fact due? Is it remediable? If so, how? What has experience elsewhere to teach us, both Protestant and Roman Catholic? I am impressed by the fact that we have never had a world-wide careful study and appraisal of theological education. Is the solution for the lack of ministers of the right kind a new type of church organization, one without a professionally trained leadership? Has past experience any light to shed on this problem?

This naturally leads to the question of our educational policies. Have these, judged by their results, been wise? How far have we been able to keep our schools Christian in their influence? What factors have been responsible for our successes and what for our failures? What difference, in practice, has voluntary and required

attendance at religious services and instruction made? What effect has followed the crowding of our schools with non-Christians? Judged by the results to date, have Protestants been wise in stressing secondary and higher education, sometimes at the expense of primary schools? What harmful results, if any, have attended our transfer of Western methods and curricula to alien environments? What modifications and types of educational policies and institutions have proved and are proving useful in particular situations?

We hear much of the effect of secularism. We need to know in specific groups, industrial and rural as well as student, and in specific tribes, provinces, and cities, just what changes are taking place in inherited beliefs. We need to know, too, the forces that are bringing about these modifications. What has been the effect upon non-Christian faiths of the industrialization of their constituencies—in Japan specifically, but also in South Africa and the Congo, and in the great factory and mining centers of India?

Are the non-Christian faiths showing the influence of Christianity? If so, how far and in what way? Are missionaries alone responsible, or are other agencies—such as contact with Western literature? If both, what proportion of responsibility must be assigned to each, and to which missionary methods?

How successful have we been in dealing with the rural problem? What methods have proved useful? Have our Roman Catholic friends, with their extensive farm colonies, anything to teach us?

By famine relief and medical work we have done much to lower the death rate. By lessening the accustomed checks on population are we tending to increase poverty? If not, why not? Does the birth rate as well as the death rate in Christian families register a decline?

What has been the effect of missions upon the family? We believe that as a rule it has been constructive, but what will careful investigation disclose? Which methods have proved most successful in substituting Christian for non-Christian customs and ideals in furthering wholesome family life without the license that sometimes attends the abandonment of old *mores*?

What influence have missions had upon the status of women? Has this always been wholesome? If not, why not?

What has been the effect of orphanages upon the children who have passed through them? Have stalwart, lovable, self-supporting individuals come out of them, or has institutional life left unfortunate traces? If the latter, what has experience in the different orphanages the world over, including Roman Catholic and state-supported institutions, to teach us about improving our results?

We are hearing a good deal about the rapid turnover in the missionary body. What are the facts? What is the average length of missionary service? Is it declining or increasing? Why? What

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brings missionaries home: faulty forms of recruiting, mistaken methods of selection, poor preparation, or what?

What is happening in the supporting constituencies at home? We already have a careful study in progress as to trends in missionary giving and the reasons back of them. This will demand our careful attention when it is published and its director will doubtless be able to suggest additional important lines of investigation which his research will have revealed. There are indications that very grave and fundamental changes are taking place in the outlook of the rank and file of our church members, changes which, if not handled wisely, may undercut most of the existing motives for missions. If this is true, we need to know their extent and the causes for them and seek, if possible, to modify our missionary and religious education to meet them.

From the above, it would seem to be obvious that our missionary forces must give increased attention to what is technically known as research. To fail to do so is to be recreant to our divinely appointed trust. This is particularly incumbent upon the boards in North America. Forces operating during the past few years—chiefly the growing wealth and population of the United States and Canada and the disastrous effects of the late war upon Europe—have placed upon the shoulders of our North American churches the burden of providing the bulk of the financial support and personnel of Protestant foreign missions. If the enterprise is not to suffer disaster we must do a proportionate amount of the careful thinking and study which the wise conduct of that enterprise entails. We must face up honestly to the fact that we are not doing this. Our European colleagues are giving, proportionately, far more attention to sound research and missionary scholarship than are we.

Fortunately, the facilities are at hand if we will but utilize them. We have a large proportion of the professors of missions—men who are giving their entire time to the study and teaching of missions and related problems. At the Pacific School of Religion, at the Berkeley Baptist Divinity School, at the University of Chicago, at the Bethany Bible School, in Toronto, at the Southern Baptist Theological Seminary, at Ohio Wesleyan University, at Drew Theological Seminary, at Union Theological Seminary, in Yale University, in the Kennedy School of Missions, and at the Cambridge Episcopal Theological School—and this list is by no means exhaustive—are one or more members of the faculty who are devoting the major portion of their time to missions and closely related fields. We have some excellent libraries on missions. Two, the Missionary Research Library in New York and the Day Missions Library at Yale, are not equalled in any country.

May I venture to suggest what it seems to me the foreign missions boards of North America should do if these facilities are to be of the greatest possible use. First of all, our boards should release,

for stated periods—usually of from six months to two years—competent men for specific pieces of research. Such pieces of research should, of course, be first of all approved by the board and probably by the mission or bishop. During the period of study full salary should be continued and such other allowances granted as will enable the appointee to devote his entire time to the project and to have such clerical assistance and engage in such travel as the particular project demands. For some pieces of research the needed financial subsidies can probably be had from one of the large educational or research foundations, but in case these are unobtainable, the board should be prepared to provide them from its own funds. Such research may in many instances be pursued in some school or university in partial fulfilment of the requirements for an advanced degree, but much more often than now it should be undertaken entirely independently of any academic course. Many of the research projects can best be pursued on the field itself.

In the second place, the boards should be prepared to underwrite the publication of the results of noteworthy pieces of research. Most of the publication can be done without financial assistance from the boards—in an existing periodical, by a publishing house, by grants from a foundation, or by private subscription. The boards should feel it to be a legitimate charge on their budgets, however, to print and distribute the findings of research when these are important and would not otherwise be distributed.

In the third place, may I venture to suggest that the boards make provision for the continuation and adequate support of the Missionary Research Library. Coming from an institution which possesses the only other missions library which equals it and which, accordingly, might be suspected of viewing it as a rival, I do not hesitate to say that the entire missionary enterprise will be better served if the Missionary Research Library is continued and enlarged. It should be provided with funds not only for books, housing, and administration, but for a staff sufficiently large to carry on pieces of research which can properly be conducted in or through a library. These research projects might originate in requests from individual boards or missions or be undertaken at the instance of the library staff and committee.

In the fourth place, may I suggest that, whatever is done about the Library, the Foreign Missions Conference make provision for the cooperative planning and conduct of research. This could take the form of a separate standing committee on research or be made expressly a function of the committee on the library or of the committee on missionary preparation. Whatever its form, there should be some central body, by which projects for research could be initiated, which could give advice on projects undertaken, and which, especially as a central clearing house of information, could prevent unnecessary duplication of effort.

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Finally, may I say that this paper has been written and these suggestions made with the earnest recognition of the fact that in such an enterprise as ours research must always be a tool and not an end. We must never become so absorbed in studying the processes by which spiritual life is transmitted that we neglect to nourish and propagate that life itself. No amount of scholarship can be a substitute for Christian devotion and experience and for a consuming passion for the salvation of men. That, however, is not now a major peril. It is a major danger, however, that in the midst of a complex and rapidly changing world we shall go ahead blindly, perpetuating institutions and methods which impartial examination will show to be antiquated, unintelligently wasting lives and treasure, and at times actually doing harm where with a more careful study of the forces at work we might do good.

WAYS TO MEET THE SITUATION AS REVEALED IN DEFINITE COÖPERATIVE TASKS

DR. P. H. J. LERRIGO

In the application of the principle of cooperation to our present situation may I present a few brief illustrations chosen from the African field. We are familiar with many splendid examples of cooperative effort which have grown up in India and China through the years but perhaps hardly realize that one of the great outstanding features of the forward movement of the Christian cause in Africa today lies along the line of specific cooperative work. Congo Belge alone offers some striking illustrations of progress in cooperation.

This field was opened five decades ago. The year 1928 marked the Jubilee of the entrance of evangelical missions into the territory. Two missionary organizations began work almost simultaneously, the Baptist Missionary Society of England and the Livingstone Inland Mission which subsequently became the Congo Mission of the American Baptist Foreign Missionary Society. These original two societies have been joined by others so that there are now twenty-eight organizations working in Congo. They include missions of the most diverse type and character, but the remarkable thing is that for more than twenty years these organizations have been cooperating in the Congo General Conference, an organization brought into being to enable the diverse missionary groups to attack their task as a unit and to find wherever possible solutions for the many pressing problems which are recognized as common to all.

About seven years ago an important forward step was taken to further development of this cooperative work. The General Conference decided to employ a half-time secretary. Mr. Emory Ross, one of the leading missionaries of the Disciples Mission, was asked

to undertake this task and Mr. Stonelake of the British Baptist Mission was associated with him, the one acting as Secretary while the other was away on furlough. It has been possible through this organization and by means of the Secretariate thus provided, for the missions to move together in matters of education, in the production of Christian literature, in the coordination of the medical work, and in many special matters requiring negotiation with the government authorities of the individual provinces and at the government headquarters of the entire colony.

A few of the cooperative measures found in Congo will serve to illustrate the degree to which cooperative work has been carried in this field. Specific instances of cooperation on a minor scale are numerous.

In Lower Congo the Congo Evangelical Training Institution unites three missionary societies in the work of producing trained Christian leaders.

A Swedish and an American Society have united together in a plan for the combining of two separate translations of the Old Testament in the same language area.

The Union Mission House located at Leopoldville-est was erected through the cooperation of six British and American Missionary organizations representing several different denominations. It provides a comfortable missionary home which is utilized by representatives of all the missionary organizations working in Congo when they are compelled to stop for a few days at this important point on their way to or from the field, or when conducting business with the government or commercial firms.

The Congo Literature Committee operating under the General Conference has been instrumental in helping many of the missions to produce books in the native dialects for the particular area in which they are working.

An informal group within the organization of the Foreign Missions Conference of North America has for many years met together at intervals as an American Congo Committee. This group has had part in helping to bring about a number of important cooperative efforts. The Brussels Agency has grown out of the work of the American Congo Committee. This is carried on under the leadership of Dr. Henri Anet and serves as a clearing house for the interests of the Congo evangelical missions in their relationships to the departments of Government and commercial organizations in the Belgian capital. The Agency is of extraordinary value in helping the Belgian people to understand the work of evangelical missions in their great colony.

Congo has had its part in stimulating the organization of the Institute of African Languages and Cultures. This organization has long passed the boundaries of the sphere of evangelical missions and now includes scientific and literary organizations in England and

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America. None the less it continues to be of genuine help to the missionary cause in the solution of problems relating to the languages of the African continent.

The Bureau of Christian Literature is in process of organization. The impulse for it came in no small part from the Congo group. It is recognized that a coordination of the efforts of the many groups now working in this line would bring about a much more rapid development in the task of providing Christian literature for the many tribes of Africa.

Cooperative effort emanating from the same direction led to the holding of a rather remarkable group of conferences. The first took place at High Leigh in England about five years ago. This was followed by a similar conference at Hartford, Conn. Out of these grew the larger gathering at Le Zoute, Belgium, when important measures for setting forward the work in the whole of Africa came under review and plans were projected for the further development of the work in that land. The recent conference held at Leopoldville-est in Congo was known as the West Africa and Jubilee Conference and served as the culmination of this remarkable series of gatherings.

The foregoing instances of cooperative enterprise have been cited to show that variety of effort which may be carried on in connection with any field. It is important to note that these cooperative measures have not involved large expense. We sometimes fear that cooperative work may lead us into unwarranted expenditures. An indication of the financial demands of some of the cooperative efforts above referred to may be illuminating.

The expense connected with the General Conference of Congo Protestant Missionaries is provided for by contributions from the participating organizations which amount to from \$25.00 to \$250.00. It is generally recognized by the missions concerned that the benefits accruing from this work far out-weigh the relatively insignificant sum which it costs.

The Union Mission House required an initial contribution of \$1,000 from each of the six organizations which united in its erection and now calls upon these organizations for no more than \$250 per year each.

The Institute of African Languages and Cultures requires the very small sum of approximately \$50 each from the missionary organizations represented in it.

It is anticipated that the Bureau of Christian Literature when its organization is completed will cost the participating groups little more than \$100 each.

The Brussels Agency is carried on by means of contributions from the participating groups varying from \$50 to \$400.

These indications of the expense involved have been cited in

order to bring out the fact that cooperative efforts of extraordinary value may be conducted by relatively insignificant expense.

There has been developing through the years a technique of cooperation. It would be worth while for any field where cooperative work is less advanced than in the field which I have chosen as an illustration to study the record here given with a view to determining whether cooperative work along similar lines might not be undertaken to advantage. It is anticipated that out of the Jerusalem meeting new means and measures of cooperation will grow. Would it not be well to scrutinize the work in the various great divisions of the mission field with a view to ascertaining whether more rapid progress may not be made with the introduction of simple cooperative measures along the lines suggested or in other directions? Cooperation has brought us a degree of mutual understanding which is very much in line with the spirit of the Master. I think it may be demonstrated that evangelical Christians are closer together in heart today than they have been at any time since the beginning of the Christian era.

In referring to the relatively small sums which have been needed to carry on certain important pieces of cooperative work the fact should not be lost sight of that in the time to come cooperative work may prove to be more expensive than in the past. Indeed in the particular measures of cooperation cited it is perfectly possible that as time goes on larger expense may be involved. In the light of the gathering at Jerusalem, however, the question may be fairly asked whether the interests of the Kingdom and the larger progress of the work may not make it needful for us in the days to come to spend considerable proportion of our total income in those efforts wherein we may move forward together.

May I raise the question, Mr. Chairman, whether it would not be wise for the Executive Committee of both the Foreign Missions Conference of North America and the International Missionary Council seriously to scrutinize the programs, aims, functions and staffs of these organizations in the light of the Jerusalem findings.

III. THE MISSIONARY MESSAGE TO THE WORLD THE INTERPRETATION OF THE JERUSALEM STATEMENT

A. The Christian Message

DR. ROBERT E. SPEER

Of the many things that will be memorable and determinative in the International Missionary Council in Jerusalem, the most notable of all was the Christian Message which came from the Council and the agreement of the Council in the substance and the expression of that message. If I could tell you this morning all that lay behind that message, prior to the assembling of the Council, and during the sessions of the Council, you would realize more clearly than you can now the significance of that deliverance. There are a great many different aspects of it which it will be well worth our while, in the weeks and months that lie ahead of us, to weigh with the greatest care.

There is only one of these aspects, however, which I understand is to come before us this morning. At least, there is only this one specialized aspect on which I am going to try to speak. It is the bearing of the Christian Message that came from Jerusalem upon our problem of missionary interest and giving and conviction in the church at home.

Perhaps there would be no better way to begin than with a very realistic analysis of the actual motives of missionary giving that are found operating in our churches at home today. There is no time here, of course, for any exhaustive analysis. But I should just like to run over in a moment what it seems to me, looking at the matter objectively and dispassionately, are the actual motives lying back of the giving that comes into our missionary treasuries.

First of all, there is the motive of local congregational respectability—money that is given with very little regard as to the object for which it is given, by men and women who belong to a local congregation in which they feel they must decently discharge their ordinary responsibilities and they give to the objects which the congregation sets before them with very little more motive than that of the decent sense of local congregational respectability. And I imagine there is a great deal more of this giving now than there used to be, in response to the pressure of the every member canvass which brings to bear on the whole congregation a sense of duty, of sharing in what the congregation as a whole is responsible for, without any very clear personal realization of the motive why that giving should be done at all.

Second, there is the motive of denominational loyalty, a little bit ampler or fuller than the mere motive of local congregational respectability. The giving under the budget and the ratio plan that prevails in a good many of our churches rests for a large part in the case of many givers on this motive of denominational loyalty.

The man feels himself to be a part of the denomination and he is pressed with the duty of taking some part in the corporate activities of the body to which he belongs.

Third, there is the motive of special interest in persons or in activities. We know this, that or the other individual, or we are interested in this particular enterprise or institution, and we give because of our special, personal, specific interest. All of our boards make as much as they can out of this giving to specific objects of interest. And it has a variety of validities. In many cases it is a very genuinely, spiritual motive. In other cases, it is very little more than just a sense of friendly responsibility.

Beyond these three motives lie some deeper ones. There is the motive unquestionably of philanthropic sympathy. I know a great many men who will give money for child welfare or the relief of child suffering, who will give it for nothing else whatever. I could tell you now of a prominent banker in one of our churches near New York City, who told me one time when I was laying some enterprise before him, "Mr. Speer, I will not give you a dollar for anything except the interests of little children, and I will give you any amount of money that you need and that I can for that particular interest." There is something of the same sort that lies behind some of the support of the medical missionary enterprise. Human suffering appeals to the hearts of men, and they are moved to give to the relief of that suffering.

Beyond this motive of genuine and worthy philanthropic sympathy and pity, there lies perhaps another motive. Some people would call it deeper still—the sense of social obligation, the feeling of our collective relationship; and the readiness of men to help to bear the burdens of the whole of the world. You can get men to give to great educational institutions now and then, because these institutions are ministering to deep national needs. You can get them to give because the missionary enterprise promotes human peace and brotherhood and good will among men, better international understanding, and because it contains the ideals of a more rational collective human life. That motive is a real one, and a great deal of our money from men who are not feeling the deeper motive still, of which I am going to speak, comes from motives bordering on this.

And then behind all these, lie the pure religious motives. I will not say these do not have a religious element in them, and that you can't define religion in terms that will exhaust itself in the motives that I have spoken of. But I believe myself that religion runs far deeper than all these things, and that behind all these motives the missionary enterprise must go down to a deeper one—the motive of religion, of propagating the Christian religion, of sharing Jesus Christ as Saviour with all the rest of the world.

Now it must be recognized that this motive has a double interpretation among us. There are a great many who believe in sharing

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Christ with the world, because they think Christ will be helpful to the rest of the world, that the other religions are not quite as good as the Christian religion, and that there is something in Christ that it is a good thing to give all other peoples, that they may help themselves by their acquaintance with Him.

And then, deeper than that, is the interpretation in which I believe, and in which I imagine most of you believe—that Jesus Christ is the only religion, and that we are bound to carry Christ to all the world, as He is the only religion. Yes, I will put it frankly, He is the only true religion, the religion every man has to have if he is going to have his own religion, the religion every man absolutely needs. The true motive is the sharing of Christ with the world, because Christ is indispensable and absolutely essential to the whole of human life.

Now I don't know how large a part this last motive has in our actual missionary giving, but I will tell you my conviction, that if you eliminate this last motive all the other giving will sooner or later dry up. And what our missionary enterprise needs today is that we should rest it more securely and absolutely than ever on this fundamental foundation.

It would be a good thing also, if in addition to analyzing the actual motives behind missionary giving, we should analyze the actual motives behind missionary going. What is it that leads young men and women actually to go? Now I don't believe you can group all those motives under any one single classification. They aren't quite as diverse and they don't run out quite as thin as the motives of giving, because oftentimes a motive will suffice to lead a man to give money that would never lead a young man or woman to give his or her life.

But as you analyze the real motives that lead men and women to go, on the one hand, there are a lot of motives that spring from the sense of human compassion and love and brotherhood, the desire to put life to the best use, the willingness to give whatever one has that is good to the rest of mankind, thinning out into motives less real than these, here and there. This whole classification is worthy in itself and yet not absolutely evangelical in the sense I would use that word.

Then there is the other motive that constrained men and women to go at the beginning, that I believe alone will continue the missionary enterprise—the motive of men and women who are going to share a Saviour and the only Saviour with a world that absolutely needs that Saviour.

Now I should like to go a good deal further in analyzing these motives, realistically, that lie behind missionary giving and missionary going. But I have only brought each statement down to what I believe to be the fundamental and essential thing, not only

for us to lay hold of, but what is far more important than that, that it may lay hold of us in the old way and in a new way.

I have a letter here that is typical, from a business man in a city in the center of the state of New York. He wrote this reply to some communications we had sent out with regard to our missionary situation, which are just like the kind that you all have been sending out. He said in substance, "I want to speak to you very frankly, in answer to this letter of yours. I am only a business man, but I am speaking, I know, in behalf of thousands of other laymen, just like myself, whom I am meeting all over our Christian churches. Your missionary enterprise is suffering, first of all because you have got too much false and unworthy theology in it. In the second place, it is suffering because you have lost the old central, simple ways of doing your work and you are relying on all kinds of secondary and unspiritual agencies. Your preachers are sensationalists. They aren't content any longer with the reasoned statement of Christian conviction. They are playing all kinds of games in trying to hold together their Christian congregations and galvanizing with unreal dynamic the activity of the Christian faith in the modern world."

I will write back, of course, and try to bring him to a fuller and more comprehensive view, but he has his finger on some truth. We might just as well recognize it is truth that he has put his finger on. And what I thank God for, in connection with the International Council at Jerusalem and the adoption of this Christian Message, is that it fearlessly went right to the heart of this matter. And I should like to summarize in just a few sentences the way in which the Jerusalem message did go to the heart of it and by so doing recall us to the foundations on which alone we can maintain our missionary enterprise.

First of all, the message asserted unequivocally and uncompromisingly the uniqueness, the finality and the absoluteness of Jesus Christ, and the revelation of God in Christ. I know, of course, that you can quarrel over the words and the metaphysics, and the philosophers can tangle themselves and tangle us up forever and ever in definitions as to what we mean by finality and absoluteness. But we ordinary men and women know very well what we mean, and we aren't losing ourselves in any cloud of metaphysics whatever. We believe that Jesus Christ is sufficient and that Jesus Christ is indispensable, that beyond Him there is nothing more. We believe that there is a great deal in Him, of course, that we have never yet uncovered. He wouldn't be God if that were not true. But we don't believe there is anything outside of Christ that needs to be imparted to Him.

The glory of the Jerusalem Council was that the whole gathering came to declare that. I am afraid there were some individuals who started for the Council not intending to say that, but before they got through, that is exactly what everybody said. And I wish

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that I had time this morning to analyze all that lay back of it. I know, of course, that there was in the attitude which our German friends took a good deal of a Barthian note, and I don't believe that Barth any more than Luther or Calvin or far less Ritschl or anyone else has got the whole accent of the Christian gospel, but I do believe that Barth represents a really essential emphasis that the Christian church was in danger of losing, and that you and I have got to stop resolving Christianity altogether into terms of Christ's present psychological value or in terms of Christ's human preeminence among our spiritual ideals. We have to remember that the gospel records a great historic account of deeds done in time; that the atoning deed of Christ was done, done once for all, and that nobody else can ever do it, and that the world can never live without it as a deed done for it,—a sheer unique gift of God.

More and more we have to see our gospel whole. We have to realize that it is just what our German friends so emphatically insisted—an act that God did, that he did in history, that he did once for all, that isn't dependent upon our belief or our unbelief for its reality. It is there in human history, and our Christian gospel isn't merely a comparison of present spiritual values between the different religions of the world; it is the message of a great, unique, unprecedented, unequalled, unsucceeded, historic fact, the fact of the incarnation of God in Jesus Christ, and the delivering deed that Jesus Christ did once for all by His life and His death and His resurrection. We need this, I tell you, very sorely in our modern world—the clear unequivocal recovery of this New Testament declaration. And there it is unmistakable in the deliverance of the Jerusalem Council.

In the second place, the Council in its Message recognized and stated in the most generous terms the spiritual values of the non-Christian religions, and it discerned and it declared that all those values were fulfilled and transcended in Jesus Christ. We hear a great deal said today about the new attitude toward the non-Christian religions. We have got that phrase even on our program here. I wish that the men and women who use that phrase would be surer that they know all that lies behind us. We dare not call a thing new, unless we are sure that it never was before, and I would like to know what there is in our new attitude toward the non-Christian religions that is true that is new at all. I think a great many of us are ignoring what lies behind us.

I was reading again the other night the biography of one of the dearest friends I ever had, one of the dearest friends many of you ever had, the late Dr. F. F. Ellenwood, for more than a generation secretary of our Board of Foreign Missions, one of the ablest men we have ever had in the Christian church or in the missionary forces of our land or of the world. I wish that you who talk about the new attitude toward the non-Christian religions would go back and read

Dr. Ellinwood's books, and then tell me what you have that is new in comparison with the attitude of mind that Dr. Ellinwood taught.

It is not only there, but you can go back beyond him. Go back to Archbishop Trench, with his lectures on "Christ the Desire of the Nations." Here was an anticipation of the deliverance of the Jerusalem Council by seventy-five years. Those lectures are what? They are the noble and generous description of the spiritual values of the non-Christian religions, and then a most glorious setting forth of the way in which all those values are realized and perfected and transcended in Jesus Christ.

And I will tell you another thing that we need to take into our thinking. We are constantly confusing these values, which in their real merit are spiritual values incorporated in personal character, we are constantly confusing them with the great systems in which we think they inhere and from which we think they come out into the lives of men.

I wish you would read the papers brought to Jerusalem by the British delegation by John McMurray and Edward Bevan. Now John McMurray, so they say in England, is one of our coming philosophers. Many of you read his essay in Streeter's book on "Adventure," and any of you who read that essay will know what his intellectual character is. Edward Bevan, you know. He is one of the best classicists we have. And these men are not professional missionary men, but they have come at the problem of the missionary, one out of his philosophical equipment and the other out of the most adequate understanding of classical life and thought which any man in our generation possesses. And what do they tell us? They tell us all our talk today about the idea of preserving other systems of thought or of religion is just negated by human history, as indeed it is. And when men talk today about the possibility of our regenerating these great non-Christian systems they forget the history of human thought.

I have here one of the most striking recent articles on the subject of our attitude toward the non-Christian religions, from the little organ of one of the churches in India, entitled, "The Indian Standard." It is written by our friend Dr. H. D. Griswold whom many of you know, as competent a Sanscrit student as we have in our country. He is dealing with our attitude toward the great non-Christian religions as systems. The first part of his paper is a noble and generous expression with regard to these spiritual, personal values. Then he comes to our thought that we can do anything with these systems.

"A study of the missionary history of the Christian centuries fails to show a single example of the transfiguration of any non-Christian system of thought or religion. The early church met Greek, Roman, and Teutonic paganism. Not one of the non-Christian systems assumed a Christian form, although doubtless they had

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numbers of adherents whose thoughts and lives had been more or less influenced by Christianity. As old systems they died a natural death.

"The new wine of the kingdom required new wine skins. The new garment of Christianity cannot be fastened as patches upon the old garment of any non-Christian system. No man or woman of fine Christian experience and conviction can find a permanent home in any non-Christian system. The only proper home for such is in the Christian church."

And I think the day is coming when we will have thought ourselves through a great deal of the vague mist that surrounds us now, in the field of comparative religion, and will draw back a great deal closer to the full, clear, unflinching, unequivocal and inclusive attitude of the New Testament toward non-Christian systems, which had far more to say for themselves than the non-Christian systems we are meeting in the world today. I say "inclusive" because the New Testament view was that all essential religious truth was in Jesus Christ.

In the third place, the Jerusalem Message set Christ in his first and central place, and thereafter everything fell easily and naturally in its own right place, too. We had no trouble in Jerusalem over problems that would have divided the Council and brought it to an end if we had attempted to deal with them before we reached our conclusion about the Christian Message. Once we got all that clear, nothing else gave any trouble. Industry, the social problem, the race problem, the problem of war, the problem of relationships between groups instead of nations, across the national lines—those problems resolved themselves as they always will, when you put Christ in his first and central and complete and commanding place.

And one reason why we are having so much discussion and disagreement over these issues today is because we haven't got Christ in that first and central place and because we don't all start on the common ground of our united conviction with regard to the uniqueness, the sufficiency and finality of Christ.

In the fourth place, the Jerusalem Council revealed to many of us what I think we have not realized—how close we have really come to universal Christian conceptions in the great historical tradition of the Christian church. So many times, you know, we are told that the way we hold Christianity in the West is occidental, that we have got to transform all this before we can commend Christianity now to the world. I think that is a position that needs a very fearless, critical re-examination. As a matter of fact, our Western theological forms are not all Western. They were largely moulded by Eastern minds. We have the Greek fathers as we had the Latin fathers, and the Greek fathers represented predominantly the Oriental attitude, the Asiatic attitude, while the Latin fathers represented our Western attitude. And we do not surrender, or we ought

not to surrender, in our modern church, either to the Latin fathers or to the Greek fathers, and our true, historic, Christian tradition does not surrender. It is a composition that in its full accent is not western, that answers to the universal mind and the universal heart.

I think we are going to come in theology to what we are coming to in science and philosophy. There isn't any such thing any more in the world of science and philosophy as occidental science and philosophy and oriental science and philosophy. There is just the truth in philosophy and science. And so it is with our attempt to construe the great Christian tradition. We saw this the moment we tested our Eastern friends in Jerusalem.

One day as we were discussing the question of the message, in our commission set apart for that purpose, and not in the whole commission but in a smaller group, two of the men from Asia raised the question whether we other men from the West were not falling altogether too much into Western modes of thought and Western forms of expression. Our reply was, "We believe that we are all essentially agreed in the things that underlie. Won't you two men go off by yourselves and put it in words for us?"

So they went off to put it into words, and then when they came back we asked them for the results and they would not give it to us. And when we asked them why, they said, "We find that what we have written is more Western than what you have written." Here they were, two of the cleverest minds from Asia in the Conference, who, when they came to try to do it, realized that the great historic statements of the Christian church had universalized themselves already. They were not racial; they were not sectional; they were just reaching out after the great truth of the whole body of mankind. And I think that this is another lesson that we learn from Jerusalem, and that actual experience is going to drive it home more and more in the years that lie just ahead.

And to the extent that we do not realize this, that we go on doing the other things—telling young men in our schools and colleges out on the mission field and in government schools and colleges that their mission is to reconstrue Christianity in universal terms—we are going to run the risk of a grave impairment of the marvelous spiritual integrity of those young men. They will produce something far more sectional and partial than the broad composite Christian tradition, and will think that they have gone ahead when in reality they will have gone back. Already these men are facing a problem that is difficult enough.

I know men and women who will tell you frankly that the missionary enterprise and the whole modern educational enterprise at present is more of a bane than a blessing in the world, that it is spoiling more lives than it is helping, among the young men at least, substituting what is nationalistic and utilitarian for the universal and eternal. I don't think the same thing is said as extremely about the

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young women. I saw a letter recently from one of our missionaries in China, who said in substance, "I think we have spoiled practically all the boys in our university and our only hope is in the girls. They haven't been spoiled yet. And I think they are going out into Chinese life as a great savor of life and power in this land, and that our problem is going to be the intellectual attitude of the boys and the young men whom we have educated and are sending out to be the leaders of their people."

That is just by the way. I come back to the fundamental saying that we are a great deal nearer in the historic tradition to a universal accent than you and I are going to succeed in coming by surrendering to the catch words of our decade, thinking that now in a decade we can revise and produce what the whole of humanity, working through nineteen hundred years, has not been able to produce. The work is not finished. Nobody says that we have exhausted Christ, least of all those of us who believe that in Christ dwelleth "all the fullness of the Godhead bodily." Only what one does say is that the researches and the investigations have got to be made in Christ and on the foundations that have been laid.

And once again, the Jerusalem Council brought to all of us who were there a very great experience. I wonder whether any of us ever had anything like it before, or whether we ever will have anything like it again. I don't mean the fellowship only, although I confess, as I look around any gathering and see the faces of the Jerusalem group, there is something distinctive and original that comes welling up inside one's heart at the sight of them. There was a fellowship there that was a fellowship of the highest.

But I am not referring to that. I am referring to the way in which all of us who were there in the land where Christ lived, where he died, and on the hill from which he ascended into Heaven—the same Jesus whom men had seen and who will come back as men saw him go—felt there in the midst of all that environment and in that fellowship, a real experience such as we never had had before.

And in that experience, we saw with a new confidence, a fresh and unclouded assurance what the foundations of this enterprise are. And I tell you, my friends, we have to bring it back to these foundations—Oh, that is misleading, because it hasn't gone away from them. The missionary enterprise stands more securely on these conceptions of Christianity than any other enterprise we have got. It rests more solidly on just these great ideas than any of the rest of our Christian life, only we have got to lay the emphasis here. We have got to lay it here in our work in the church at home.

Our enterprise is going to be supported not as a philanthropy, not as an educational undertaking, not as a great benevolence; it is going to be supported in reality only as a Christological movement in its deepest sense, the purpose of the part of men who believe in Christ as the essential and indispensable Saviour, and in the Chris-

tian gospel in Him as complete and final, to share that with all the rest of the world.

And we have got to build our missionary enterprise more and more on that great principle. We can't let it drift away into other forms of action. We have got to demonstrate in the proportions in which we spend our money, in the character of our educational institutions, in the whole temper and method of the work that we are carrying on, that this is the essential nature of our undertaking. If we don't, there will be tens of thousands of men and women in our home churches who will find a way of carrying through what they believe to be the Christian missionary enterprise, in line with their fundamental convictions, apart from us.

The missionary enterprise can't be transformed into an ecclesiastical Red Cross. It can't be regarded as an international education board. It can't be even a great society for the improvement of urban and rural conditions. It can't be any of these things and be itself. All these are a part of it inevitably. These are the fruitage that flow out of the undertaking. But the real root of this enterprise, the great tap root, runs right down into the uniqueness of the person and the gospel of Christ and the indispensableness of that person and that gospel to the whole world and to every man and woman in the world. This is a very old-fashioned view and none the less true on that account.

I know very well that there are two extreme dangers. On the one hand we have the danger of the theologian. Our missionary enterprise can expose us to the peril of belonging to that group, of which our Lord will say at the last, "Yes, you called me, 'Lord, Lord,' but you didn't do the things I said." There is that danger.

But there is the danger on the other side of trying to bear fruitage on a rootless tree, a tree that has no great tap root running down into the living body of Christ, of failing to rest on Christ and to conceive our whole business in the world to be to plant Christ, the living Christ who walked and talked, who died and rose again, who is to return, the living Christ, in the heart and life of the world.

Much will change inevitably if it lives. But this one thing cannot change. And if we want a word for our movement as we go on now, I can tell you what that word is. It is in the verse in the Epistle to the Hebrews: "Jesus Christ the same; yesterday and today and forever." And it is in a verse of one of our noblest hymns, the hymn that was dearest to the hearts of five million young men in dark days, only a few years ago:

"Change and decay in all around I see,
Oh, thou who changest not, abide with me."

The missionary enterprise may well sing that hymn: "Oh, thou who changest not, abide with me," and as it sings, pray, "Oh Christ, live in me in new days and changed times by the power of thy unchanged and endless life."

B. The Christian Message

MRS. THOMAS NICHOLSON

Word came to me this morning that Dr. Speer would not be able to speak and asking me to make this presentation the first thing on the program. I am extremely glad that Dr. Speer has spoken to us and that he has given us this wonderful background for the day's study, of the Jerusalem meeting.

I am here only to discuss one phase of the matters that were brought to our attention there. I have been asked to speak on woman's relation to the missionary question and on her contribution in the Jerusalem Conference.

I did not choose that subject. I do not care to stand before you as a feminist nor as a propagandist, but it was an important line of our study there.

At the opening of the meeting, Dr. Speer gave his address on the "Christian Message," and one of the things he said was this, "Our message is not to systems, it is a message to individuals, to men and women, especially women," and then he said, "The majority of missionaries are women. I think we should make a more careful study of the contribution made by women."

When the message came in in its completed form and was read to that Council, this statement occurred in it. You will find it there: "From all quarters of the world come testimonies to the liberation effected by Christ for women."

During the studies which preceded the preparation of this message and its reading before the plenary session, it occurred to some of us that it might be a good idea for the few women who were present at that Council to get together for discussion of their mutual interests. There were altogether I think thirty-seven women out of a membership of 240 in the Council.

The committee of the Council, preceding the meetings, had written to the National Councils, asking that there be a due representation of women in all the delegations. A majority of the delegations, however, had no women representative. So there was a small number of women present.

They were treated, however, with such gracious courtesy by the chairman and by those who presided over committees that they had their full opportunity to express themselves on every question that arose.

We spoke to Dr. Mott about having a meeting of the women alone, and he thought we ought to do it. So we met—Indian, Chinese, Korean, Japanese, American, European. We asked a lady to preside over that conference who, I think, had never done such a thing before. She said, "If you will sit right here beside me, and tell me what to do, I will do it."

I may say, in passing, that opinions have changed very rapidly in a few years, with reference to a woman's relation to all these matters. In 1923, when the Council met in Oxford, the question arose—it was on the program indeed—as to what the place of women is, or should be in the rising churches on the mission field.

A paper was read at that Council meeting which seemed to at least one person far too advanced, not to say too aggressive. I remember that a passage of scripture was quoted, namely that passage which states that in Christ Jesus there is no male nor female, no barbarian nor Scythian, no Jew nor Greek, bond nor free. The speaker was reminded afterwards that "Jesus never said that himself; it was Saint Paul who said that."

There was another member of that Council meeting, in 1923, who said, "Well, now, that paper will be sent out to our boards, but it will not go to our constituency. We do not care to have our women taking the attitude that the women in America have. We do not think that it is quite proper for them to be so advanced in their theories."

I say that only to add that it was the wife of this particular gentleman who was asked to preside over this conference, and he was the most pleased man you ever saw. She herself spoke on the platform, to the amazement of all of us who knew her. And she made a most gracious and telling speech, too. Again her husband simply beamed with satisfaction and pleasure over it. So much on the side to say simply this: that opinions are changing in conservative circles.

I may say that in the pamphlet which was prepared by an international committee, appointed at Oxford, on "The Place of Women in the Church on the Mission Field," there is a statement made by certain European countries which I will read:

"We do not consider it the most urgent duty of the mission work of women to translate to the mission field the ideals of the modern feminist movement as they show themselves in some parts of the West. But it is our main task to instruct native women by careful adaptation to the conditions of the mission field to become Christian personalities, who are capable and ready to fill their place in the family, to help the poor and the sick in the community, to educate youth, to strengthen the weak, and to witness among and help their sisters."

Now in all fairness, I ought to go ahead and read the next,

"On the other hand, we are also convinced that by giving Christian women greater responsibilities, their abilities and inward growth are gradually developed, and in that way they gain an influence on the change and formation of native customs. The voice of such women will then be heard in the authorities of the church and in public life."

Well, we called the women of the Council together and said to them, "Now in the discussion of the Christian message, we do believe that you women of the East ought to tell us whether or not Christianity has any unique contribution to the life of womanhood."

Of course, they knew it had made such a contribution. They were a little timid about it. Some of them said, "What do you want

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us to say?" One said, "If you will outline what you think we ought to say, we will say it."

We said, "But you are the ones to say it. You know what it has done for you, and you know what it will do for the women of your countries."

And those women made their statements. Their names were handed to Dr. Mott, the Chairman, and as you know, only those whose names came up to his desk were called on to speak. Many times he had so many there that he hardly knew how to decide between them, as he said. But every one of the women whose names went up to him on the discussion of that question was called on either there or in one of the subcommittees.

There was Miss Tseng of China, who by the way had presided over the subcommittee on Confucianism, who herself is a descendant of the best Confucian scholar, who comes from a long line of honored ancestry in China, who is herself a distinguished Confucian scholar as well as an Occidental scholar, who is the president and founder of a girls' school, which was under fire during the anti-Christian movement. She was obliged to close her school, while her girls marched out with their heads high and with hearts beating loyally as they sang, "Onward Christian Soldiers"—Miss Tseng was a remarkable personality in that Conference.

She arose to speak of Confucianism and Christianity, with reference to their contribution to women, and she knew, of course, whereof she spoke, because of her familiarity with Confucian writings. She said, "The Chinese woman has occupied a position of inferiority in the home, in social life, in intellectual life. In the home, according to the precepts of Confucianism, she is obedient first to her father, and then to her husband, and then to her son. She must observe the three obediences."

She did not speak at all of the woman's influence being great or strong in the home, as we have been led sometimes to think it was, in spite of these precepts. She said, "She takes no part in the social life; she stays in her home. She has been given no share in the life of the nation, of course. She has been told, according to Confucius, ignorance is a woman's protection." Now think, if you will, of the significance of that—Ignorance is a woman's protection. Of course, then the Chinese were not making an effort to educate their women when Christianity came.

She said, "One half of China has been deprived of making its contribution to the life of the nation and the life of the world. Christ has brought into the life of China a new conception and women are now beginning to take their proper place. We look to Christianity to release women."

Since the Jerusalem Conference, the Chinese women have been put in a new place of respect and responsibility by the new Government. Dr. David Yui, who was here a few days ago, told a small

group of us that according to the new ideals of the nationalist government of China and the newly published theories of government, there will be no distinction of sex in the positions offered by the government.

And as you know, a Chinese woman has been made envoy of her country to France, and she has been given the Legion of Honor by France, an honor never before bestowed upon a Chinese woman. So it would seem that in this new government, woman is going to be allowed her place of development, of achievement, and of contribution.

Dr. Yui also said that whereas a short time ago women were not admitted to colleges, now every college in the land of China is admitting women to its privileges, because, he said, "women pounded on the doors until they had to be allowed to come in."

Miss Tseng, herself was an outstanding example, of course, to every member of that Council of what Christianity can do for a Chinese woman. Mrs. Chen, a Christian wife, mother and educator, was also there to make her contribution.

Then Helen Kiduk Kim of Korea spoke. I had heard her speak on this line before. Perhaps I may take a moment to tell you a little of her history and her family history. Helen had told some of us that when her mother was a little girl, she had wished to study the Korean characters. There was a system of blocks on which these characters were written for the use of her brother, and she had been caught as a little girl, trying to form those blocks together and make out of them some sense. Her father had discovered her in that undertaking and he had said, "That is not for girls to do. You stop that immediately! If I catch you doing that again, you will be severely punished. That is for boys and not for girls."

The little girl made up her mind that if she had a daughter of her own, and that daughter wished to learn to read, she should have that privilege.

Meanwhile the Women's Foreign Missionary Society went to Korea, forty-three years ago. And there was not an educated woman there. Helen said "when the missionaries came to Korea, women did not know they were human beings."

Helen in the meantime had come into the world and was, as she grew a little older, anxious to go to school, and was encouraged by her mother to do so. She was sent to the mission and received all the education it could give her. It was a little school of seven girls, which has developed into Ewha College now.

Afterwards she came to this country and took postgraduate work. She was a delegate to the Honolulu Council, to the Jerusalem Council, a delegate to the General Conference of the Methodist Episcopal Church, to which she belongs.

She said in Jerusalem, "Women were recognized as having value as instruments in Korea, before Christianity came, but Christianity

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has developed a new value for the womanhood of Korea. They are finding now that they have powers they did not know themselves they possessed. As these powers are being released, women are taking their place of responsibilities and making their contribution."

And she pled for larger opportunity at the hands of the Church for Christian womanhood. She said, "Christ made no distinctions and he made no limitations. And why should the Church do so?"

Then Miss Akle of Syria, a native Syrian woman, said, "Christ made his greatest revelation to a woman. He told this woman, 'God is a spirit.' It was the greatest revelation he made. He committed to her wonderful responsibilities and gave her a share in redeeming society." She spoke of the conversation at the well and the fruits it bore.

She said, "Shall I say that women love Christ more than men do, because they owe him more? They owe him not only personal salvation; they owe him their place in the world. They owe him every opportunity they have had to achieve and to develop and to serve." And she pled for more opportunity, given by the church, to its womanhood to express their devotion to Christ. "Give us a chance to show our love by service."

Then there came little Mrs. Kubushiro of Japan, a tiny little smiling-faced Japanese woman. She is a successor of Madame Yajima, the great executive secretary of the W. C. T. U. of Japan for many years. Madame Yajima learned to read when she was forty years old. She had had no opportunity up to that time, but she became a Christian at forty. She lived fifty years after that and she saw the vast, tremendous development of Japanese womanhood under the Christian gospel; she saw girls' schools started through the instrumentality of the missions, and afterwards of course, even taken over by the government and opportunities increased by the government.

Little Mrs. Kubushiro said it took three women to take Madame Yajima's place, and she was only one of three executive secretaries. She said no religion which came to Japan and no religion which was native in Japan ever accorded to women the value of personality. She was considered as in other countries, a *thing*. She said, "The seeds sown by Christianity have developed. They have not yet come to their full fruition but they will do so in Japan and so around the world."

Miss Tilak of India, in a subcommittee, gave her testimony as to what the life of Christ has meant in the life of the Indian home. When the Message came in these testimonies were reflected in the statement that from all quarters of the world had come testimony as to the contribution which Christianity had made to the life of womanhood.

Since the women are one-half of the human race, it would seem that this is a question which deeply concerns us at the Home Base. We American women have no request to make, I think. I suppose

we have everything we want. A French writer has said the most favored women in all the world are the American women, and then he goes on to say, "And they are also the most selfish."

I do not know whether that is because they are the most favored or not, but the fact remains, the American women are, in a way, setting a standard for the women of the world. At least, I will put it this way, the Occidental women are doing that for the women of the Orient, but the women of the Orient are moving very rapidly.

It is true that a change of fashions in Paris affects the girls in the factories in Japan and the women in the fields of Korea, to a greater or less extent. It was an Anglican Bishop who made the discovery that the only women in the Jerusalem Conference who had bobbed hair were two Oriental women, going ahead of the Occidental women there in the pursuit of fashion. They are bound to follow every fashion or whim the women of the West are allowed to follow. We women of the West are prone to become selfish, and trivial unless we have some great objective before us which will challenge our utmost to service for others.

I presume you were all affected as I was last night, by the thrilling spectacle of that Chinese gentleman standing up here, perfectly imbued with the power of service himself, just tingling in every muscle and nerve it would seem, with the joy of the thing and with the sense of accomplishment and achievement for others.

How easy it would have been for that little, scholarly Chinese gentleman to have gone on his way, enriching his own life, seeking his own satisfactions and his own pleasures. I thought, as I listened to him, "What would it mean to American womanhood, if somehow, they could get such a vision of service as that, if somehow their lives could be so touched with the power divine that they would be anxious to sacrifice anything—health, position, wealth—that they might give themselves to the service of their sisterhood around the world."

I beg of you men in the Christian churches at home—open avenues of service to the womanhood of the church; study in the first place, the implications of the gospel, with regard to women, as Dr. Speer asked us to do at Jerusalem.

It would seem, as Dr. Speer has said here, that Christ is the same, yesterday, today and forever, and Christ did make himself clearly understood in his own time, with reference to his attitude toward women. But, as Miss Kim has told us, somehow misconceptions and misinterpretations have entered the church, with reference to his attitude, and so the church has suffered all these years and has not had its fullest contribution as it might have had from one-half or more than one-half of its membership.

I remember a gentleman who said to an ecclesiastic, who wore a frockcoat, and whom he recognized as a member of the cloth, "I want to tell you, my mother was the champion coffee-maker of her

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church for fifty years." And he was just as proud as he could be of his mother's "church work."

I was asked one time to come to a church, and this is the request that was made of me, "Won't you tell our men there is some contribution the women in our church can make besides giving oyster suppers and washing dishes." I am not saying that women should not do those things. They do have their function in the church life. But don't limit women to physical tasks of that sort.

Put something big and challenging and tremendous before them that will win their allegiance and win their contribution, which these days can be made a worthy one. They are going off into other fields of labor where their powers have free play.

You were told here yesterday by Miss Schultz, that ninety per cent. of the women in the Women's Federation of Clubs are church women. They are women, many of them, who would never have heard of a federation of clubs, never been able to make any contribution to them, if it hadn't been for the start the women got in the missionary societies of sixty or seventy years ago. Every woman knows that is true.

But somehow we are losing them. It is a fight to keep their interest, because other large interests are trying to win them, putting inducements before them. They are going off in these peace organizations. Well, isn't the missionary organization the greatest peace organization in the world? They are going off into baby welfare work. Well, aren't the women's missionary organizations doing that work everywhere in the world? They are going off into educational work for poor girls in this country, into all kinds of welfare and reform activities. They may well do that. And yet, if we study the situation carefully, we are able to show them that every worthy thing of that sort is included in the work which we as missionary women at home and abroad are doing.

The church must challenge the women of America, in order to save their own souls and in order to save the life of the church, and in order to set a standard for the women of the Christless lands, as we have been in the habit of calling them, as they come these days into their own and seek for channels in which they may use their powers.

I am going to say a presumptuous thing, maybe. I am going to say that it was a little surprising that there were so few women present at Jerusalem. I think the men regretted it as much as the women did. It was surprising, after all that was said, that the Committee, the enlarged Committee of the Council, had only two women on it in a membership of thirty-seven. I am hoping other women will be put on. It is a little surprising that in our own country, in our own day, with all the advanced ideas which men and women have about these matters, there are certain denominations which give women no place whatever in their legislative assemblages. And do

you think that fact is not known overseas? It is known and it is commented on. It is a fact that in our ecclesiastical books, our disciplines, our rules of order—whatever they may be—the language is often obsolete. It is the language of fifty years ago.

It is time to bring those things up to modern thinking, isn't it? It is time to put them into modern language. I might quote here. I am pretty familiar with some things that have been done recently along that line. I am sure the men as well as the women are glad that in some quarters we are getting rid of obsolete ideas and language in regard to women's place in the church.

Among the extraordinary things that happened in Jerusalem, one of the great achievements was the part of the message which deals with racial relationships. It wouldn't have seemed possible, perhaps, at the beginning of that meeting for such a document to go out as has come into your hands.

I want to say, if you will turn to page 45 of your message, you will find a statement,—I looked for it all around this morning and couldn't find it. I finally found it in small print in the footnotes at the bottom of page 45.

Here is a statement issued by the Council that any discrimination against human beings on the ground of race or color is a denial of the teachings of Christ; that all races should be allowed to enter and follow all occupations and professions, the right of freedom of movement and other rights before civil and criminal law, the obtaining and exercising of the functions of citizenship, subject always to such general legislation, without discrimination as to color or race, as without discriminating between men on grounds of color and race, may be necessary to maintain the social and economic standards of the communities as a whole.

That is perfectly fine. That is with reference to colors, to races. That doesn't say anything about women.

Turn to page 45, and in this little footnote you will find this innocent remark. Please ponder it and see what it all means:

"At a session of the Council," it happened to be the next day when nobody was thinking about this, a very clear-headed but very innocent gentleman, named Dr. Speer, made a motion.

Somebody commented on it afterwards, to Dr. Speer, and said, "Why that was rather sudden!"

But Dr. Speer said, "It was 'right, wasn't it?"

And he was obliged to say that it was.

Here is the motion: "That the principle and ideals which this Council has adopted in the report on racial relationships with regard to equal rights for races, it declares and maintains also with regard to the equal rights of men and women in and between all races."

Now the Council passed that. If we understand the full significance of it, it is rather sweeping, and it will require some drastic changes at home and abroad. It will mean, I hope, that the woman-

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hood of the church at home and abroad may be able to find its place of fullest service, as it is finding the unleashing of its spiritual and intellectual powers in these days, because of the Christ who made no distinction between individuals on the basis of sex, but who believed in the sanctity of the individual as a child of God, believed in giving personality fullest opportunity to express its love in service to him and to his other children.

C. The Christian Message

DR. HALFORD E. LUCCOCK

There is a great presumption in attempting to discuss the Jerusalem message as I must, from the standpoint of one who was not at Jerusalem and has had very slight contact with the foreign field. And yet, I suppose it may be justified in the fact that if this great message from Jerusalem is to get into the heart and mind of the church, it will have to be carried almost entirely by those who were not at the meeting. So the only thing I can do is to give you a few of my impressions of the way this Jerusalem message filters through the mind of an ordinary American who stayed at home.

The great central theme of history, of course, has been the working out of implications of something that happened in Jerusalem. This message has given to our time and generation a great goal in the working out of the implications of that statement of the Christian message made at the International Missionary Council meeting this year.

I think there are perfectly tremendous implications that do not appear at first sight. One of the most engaging figures in early American history, a man who made a great success in the business of piracy, had it said of him that he was "the mildest-mannered gentleman that ever scuttled a ship." I think it could be said of the company that worked out this statement of the Christian Message at Jerusalem, that they were the mildest company of Christian gentlemen who ever attempted to blow a civilization to atoms.

As I look at that message and think of a few of the things involved in some of its sentences, I believe that its working out would make a revolutionary change in our social order. For there is enough dynamite packed away in the recesses of some of those glorious sentences in that Jerusalem statement to do just exactly what the first company of disciples went out to do from Jerusalem, to turn the world upside down.

I wish to take just a few of these statements and try to think of their implications, giving just a glimpse down the road in the direction in which they lead.

I shall not need to spend much time on the great central core of the Christian message, because that has been memorably discussed by

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Dr. Speer this morning. But in order that I may not seem entirely too lop-sided I would like to pick out two or three sentences from that statement bearing on the religious center of our message.

One of them, which I think is worth pausing about is this: "The Gospel is good news." In other words, our gospel is good news and not good advice. Our gospel came into the world, not on the editorial page; it came through the news columns. It was a "five-star," final, "stop-the-press," *news*. Something *happened*. "The word became flesh and dwelt among us." The gospel was first preached with power, it has been preached as news.

"Editorial" Christianity is not adequate to the task that we have. We will never save the world with editorials. Having been an alleged editor for several years I can say that with all the more confidence. We will never save the world with anything. Only God, acting through an event in time has saved the world. It is the historical Jesus who is the burden of our message. Whenever our message dwindles down into mere good advice or to mere editorial comment the momentum of the evangel has entirely gone.

The second great sentence that I would keep in your mind is the universality of the message that "if it is not good *for* all, it is not good *at* all." We accept that as a generality, but how many times it slips from our minds!

Just four years ago this month, at the time of the total eclipse of the sun, a news story of that event appeared in a Buffalo paper under the heading, "Local News." It was treated as though it were entirely something that happened within the precincts of Buffalo. We may smile at that, and yet it has been the same kind of treatment we have frequently accorded the resurrection of Jesus Christ, as though it were a local event which happened within the limits of our town and did not have much more cosmic significance than the operation of our town pump.

The third thing that I would recall is that "Christ is the great motive of our service." That statement has implications which every one of us, that the whole church, needs to face.

I came across a statement by Emil Ludwig the other day, that biographer who has written biographies of Napoleon and Bismarck and William Hohenzollern, and doubtless pretty soon of everybody else. He is a young man yet.

Speaking of the art of biography he said this, "If you are going to make your subject live within the minds of others, you have to eat with him, you have to live with him, you have to think with him." Then he said, "Unless you have a certain furious, mad, and passionate relationship to your subject, you will never make him live in the minds of others."

Now these are three rather strange and weird adjectives to look at. I have asked myself, as the whole church might well ask themselves, whether anyone would ever gather from looking at us, that

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we had a *furios* relationship to Jesus Christ. And yet, unless we have that kind of relationship, our great task of making him live in the mind of the world is hopeless. It occurs to me that, by a very strange coincidence, those are the very adjectives that have been repeatedly used of the greatest servants of Jesus Christ. "Paul, thou art beside thyself." It was said again and again of George Whitefield that "he was in a perfect frenzy."

The social implications of this message are the main things I am to speak of. I wish I might make some sentences live again in your minds for a moment this morning. The great fact is laid down in the Jerusalem Statement of the Christian message, that Christ is not only the source and the motive of our work, but that he is the great goal of our endeavor.

There is a perfectly staggering sentence here—"We believe in a Christlike world. We know of nothing better. We can be content with nothing less." And yet the minute we lift that up where it is plainly visible something else comes up alongside of it and that fact is this: That there are a great multitude of Christian people who are very well content with something a great deal less than a Christian world, people who may have little objections to make here and there, but have no deep fundamental opposition or criticism of our whole social order.

I think the most depressing, thorough-going pessimism now loose in the world is the superficial optimism that is so prevalent in American circles, especially business circles. It is thoroughly pessimistic, because it seems to indicate that the kind of world that we now live in is about the best kind of world that we can expect. I think far more near to the heart of the Christian message is the feeling that something is terribly wrong, because that implies a vision of a world vastly different from ours.

One great thing that the Christian message does for us is to cultivate a new sense of the kind of a world that we live in and how far it is away from Christ.

Mr. G. K. Chesterton has a very striking story of a very sensitive architect and a very ugly house. This architect had been out at one time and had seen this house. It had sent him into such a paroxysm of agony that for a while his life was despaired of, and he lived in a kind of haunting fear that in an unguarded moment he might be lured out in London for a walk and would come face to face again with that excruciatingly ugly house.

So finally he hit upon a very brilliant method of avoiding that catastrophe. He felt that the only way he could be sure of never seeing the house again was to move into it and live in it. That was exactly what he did. He never saw it again and lived happily ever afterward.

I think that is exactly the way in which we have dealt with this world in which we live. We live in it and therefore we don't see

it. It is only when we get a chance to look at it freshly through the eyes of Jesus that we see the squat ugliness of many of its ruling motives. One great thing that Jesus does for man, when he comes into a man's life as a real factor in his thinking, is to take him for a walk around the block so he can see the house he lives in. Historically, that is what he did for men. He took them out for a walk. He said, "Follow me." And as they responded to that invitation and walked up and down the country lanes and up the city streets in the companionship of Jesus, they got a new look at their world.

And it is through His eyes that we do get a new look at the world. And this great Jerusalem message, with its clear vision of a Christ-like world, takes us out so that we can get the same kind of vision of our world. Then we see that there are many things that, in our complacency, we have allowed to go into the making up of our world, which are utterly anti-Christian.

We used to have, in the old days now happily past, a number of great discussions and controversies about baptism. I think there is a new controversy about baptism that needs to be launched in our day, and that is this; that we have baptised into the name of Christ, motives for living which have no part whatever in association with that sacred name. We have given a sort of Christian respectability to ways and motives of life that are utterly pagan, and yet which have come to be one of the great driving forces of our life. If we take seriously that implication that we believe in a Christian world, we will see in the years that are immediately opening up in front of us, a tremendous amount of missionary work to be done right here in America, especially at this time when, both consciously and unconsciously we have decided that, in a new way America shall go out to capture the markets of the world.

We have rubber in Liberia. We have rubber in the Philippines. We have automobiles in Brazil. We are pushing the expansion and carrying out of all the complexities and all the exploitation of our economic order to the great increase of the confusion and suffering of the world.

We have made up our minds to do it. We will probably do it in a gentlemanly way, but we will have enough cruisers to protect ourselves while we are doing it, and we have made up our minds to do it.

Look at another statement: "We are against all exploitation of man by man." We have no business to say anything like that unless we mean it. If we mean it, it means a hundred years' war. It means putting ourselves in the name and with the power of Christ against forces compared to which the force of the slave trade or the force of the saloon traffic seem like utterly pigmy power.

As we go out to defend and safeguard human rights the world over, we will find ourselves ranged against those anti-Christian forces which have much of their strength here at our very doors. Suppose we ask ourselves what we mean by being against all exploitation.

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Just think what an overturn it would be in the streets of every one of our cities, if we as a people really did care as much about people as we do about things!

I had that shockingly put to me a few years ago, in New York City, when I came over into the city and ran into a military parade in the lower part of Broadway. There was first a squadron of policemen and then a number of soldiers, and it seemed to me that I was witnessing an invasion of the financial district from some foreign land—from New Jersey or some other foreign place.

I looked at it and inquired just what it was, and one of the bystanders told me that they were moving \$25,000,000 in gold through the streets of New York City. I suppose that, in a way it was a commentary on our civilization that they ordered out the army when they moved a few dollars. But it was also a commentary or something greater that as I saw the whole force of the city thrown into the guarding of that lump of gold, I could not help but think rather bitterly about the great stream of human life that is allowed to be fed into some great hopper in some mill as though into a concrete mixer, the waste of life in the factories and the waste of life in the Pennsylvania and West Virginia coal fields. We come to see what a twisted sense of values we have. That stuff you can throw on the table and hear it clang is real stuff, but it is only Jesus and others who have caught his standard of values who ever think of the fine human values as transcending all others.

It means, of course, that we throw ourselves against war as we have been doing. That in some way we may have a positive answer to those "winter" words of Thomas Hardy, which represent the discouraged and disillusioned feeling of many people when he says, "After two thousand years of mass we've got as far as poison gas."

There is only one alternative before the church in such a day and world as ours. We will either *regenerate* the world or we will be *assimilated* by it. We can't stand in any middle course. We must touch the springs of conduct and so change them with the power of Christ and the spirit of Christ, or the Church will be fitted into the world picture as just a part of the scenery. Religion will then come to play a part, something like that magnificent decoration in the Fisher Building out here in Detroit, wonderful Gothic embellishments for a great temple of commerce, and that is about all.

Another phrase to look at long and prayerfully is this: "Ready for pioneering thought and action, in the name of Christ." Does that mean anything to us? If we are going to be pioneers it means we get into unoccupied territory, not continually camp on the things that have been rather thoroughly permeated with Christian feeling and truth.

It is a great tragedy in the life of an institution, a church or a nation, when it loses a frontier. We know what a difference it made when the frontier was lost in the United States; when the end of the frontier was reached.

Mr. Charles Merz, in his "*Great American Bandwagon*", has recently made a playfully exaggerated use of that idea of losing the frontier, where he points out, that the energy which in other days was thrown out into a great westward movement, in occupying the frontier, now has no place to go. It exhausts itself in a rather restless and fruitless spinning around in automobiles, a tour of the "hot dog stands" and gasoline stations. There is no great commanding object that is outlet for the energy, so people drive up and down the Boston Post Road and the Lincoln Highway, which have taken the place of the Oregon and the Santa Fe trails. I think we might almost say that the epic has become the Buick.

The same thing happens when we lose the great goal of our endeavor and instead of having some great out-push into new territories to conquer them in the name of Christ, we exhaust ourselves in rather restless spinning around. That has happened in a great many churches. They have no great outlet for their energy and they spend it in "activities" of one kind and another. The church of Saint Peter has become the church of Saint Vitus. One of the redeeming powers which the missionary enterprise throws into the life of the church today is that it gives it an adequate outlet and a chance to have that zest and vitality we find in the church in the Book of Acts. There was a reality of life there.

Finally carry this sentence in your heart: "It cannot be that our complacency and moderation are faithful expressions of the mind of Christ and of his cross and resurrection in the evil and sin of our world." That comes close to us all. Do our moderation and complacency in the face of the unrestricted ravages of the profit motive, which is the main driving force of our world today, represent the cross of Christ?

Someone has said that many churches furnish "the unpropitious spectacle of a mild-mannered gentleman trying to persuade a company of docile people to become still more docile." That is a long way from the business of Jesus. We are a long way from the business of Jesus when we are emphasizing only those comparatively easy virtues that do not disrupt the whole system of greed that is making so much havoc in the world.

Two of the last three invitations which I have had to speak at service club luncheons came with the request that I speak on the subject of honesty. Now, I approve of honesty, even to the extent of practicing it in moderation. But in such a world as ours it is easy to see why business often picks on the virtue of honesty to receive the emphasis of the church. It is one of the virtues needed in business. You can't conduct the business of the world today without a whole lot of honesty. That is the reason why embezzlement is really the sin against the Holy Ghost in the business world today. If you dig down into the foundations you will find that there is a great deal more feeling of the horror of embezzlement than the horror

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of making a fortune out of the exploiting of men, women and children.

At Christmas time, in some of our public squares in the cities, the lights of the office buildings are arranged so they shine out in the form of a cross. Last year I stood in Madison Square, New York City, and looked at one. It seemed to me the moving symbol of the great task, and thank God, the great hope of our world, that the church and the message of Jesus Christ must be in our world not merely as a little Christmas tree as a temporary addition in some city park. It is rather to be a part of business itself, of the thing that we do for a living, and which is the texture of our daily life and the work of our whole industrial world. On that we must place the marks of the Lord Jesus. For only as we carry his spirit into the ruling forces of our work, only as we bring into business itself some of the sacrificial spirit of Jesus Christ, will we ever get along with the task and the hope of making this a Christlike world.

OUR RESPONSIBILITY

Devotional Summary

DR. JAMES I. VANCE

I want to gather up in one word, all that has been said in this conference in all the discussions. The word comes to us from the world's greatest missionary, who is regarded I believe increasingly as the world's greatest missionary. I mean Saint Paul. And the word is a word he said to the Church of Rome, when he said, "I am debtor."

All that has been said on this great missionary adventure and all that will ever be said about it can be gathered up in a sense in what Paul said, when he said, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise; so much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Paul said he was a debtor, not a creditor but a debtor. And he proposed to spend his life trying to pay his debts. He felt he was in the world not to see what he could get out of it, but to see what he could put into it, not to see what he could make other people do for him, but to see what he could do for them, to see how much good he could do, how much service he could render. If he had been a millionaire, he would have been a philanthropist, but being a poor man, he capitalized himself and became a preacher. That is the Christian ideal. That is the ideal we are attempting to establish on the earth. We combat the idea that in order to be sane and levelheaded one must be a brute, that civilization is just a refined method of playing the beast.

I am not saying that one should not pay his debts, but I am

wondering whether there may not be debts that have never been recognized, whether there may not be obligations that have never been considered and admitted, whether there may not be duties that have been left, dishonored and undone, whether we may not still have people in our constituencies who are wondering what the world will do for them. But if they could get this great missionary's viewpoint, they would begin to say to themselves, "Poor fool that I am, I have been counting my dividends and clipping coupons and estimating my values, and tearing down my barns to build larger, when all the while it is not what I own; it is what I owe."

Paul names his creditors. He says he is debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. He is debtor to privileges and ignorance, to culture and need. He is debtor to the world. Paul, you are taking in a good deal of territory. Don't you think you had better reduce a little? Don't you think you will have your hands full in looking after your own country and your own color and your own race and your own people? Don't you think it would be wiser to say, "America for the Americans?" But he declined to trim his obligations. There are some in our great Christian land who are willing to put out for the Greeks, but they turn their backs on the barbarians. They are strong for nationalism, but they hate the word internationalism. They like civilization at home, but abroad let it go to the "demnition bow-wows." They believe in paying out that we may have great cathedral churches here in America and eloquent preachers and gifted choirs, where the people may sit back in cushioned ease and listen to the gospel of Him who said, "Go ye into all the world and preach the gospel to every creature." But they say, "If the heathen want a God like ours and a church like ours and a preacher like ours, let them put up the money and pay the bill."

In my church in Nashville, there was a member who paid all his contributions to the church in a check, and always across the back of the check he wrote, "Not a cent of this for foreign missions." I never liked to take his little check. It seemed to me like an insult to Calvary. But we took it on the theory of Senator Dolliver, who was once asked if he thought the church ought to take tainted money and use it in the work of the Lord. He said, "Give me three days to think about it." At the conclusion of the three days he said, "Yes, take it, for money like water purifies itself by circulation." And on that theory the church took the check. It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket, it seemed to me that I could see his little check floating out there before me, and across the check was written, "Not a cent for foreign missions."

He has gone to stand before the great judge now. I wonder what he thinks of his little check. Can we afford to leave out the

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barbarians? Humanity is one. There is a solidarity about the race today. It is like tossing a pebble into the sea that sends a shiver to all shores. All the safety spaces have gone from our world. The radio has taught us the solidarity of our race. What I am saying this morning goes around the world. What one says at any time goes everywhere. We have simply invented a little piece of machinery to pick up the voice here and there. How wide is our trade line? We are out to make a dollar anywhere we can under the shining sun. Well we must draw our debt line as wide as we do our trade line. How did Paul get the idea he was a world debtor? These people have never heard of him. They have never sent a collector. They have never rendered him a statement. Nobody has ever rung his door bell. His name isn't carried on their books. They are not asking him for payment. All they would ask of him, if they knew anything about him, would be for him to let them alone.

Paul, you are taking yourself too seriously. You had better go back to Tarsus and open up that little shop and begin to try to earn an honest living. But Paul had a different idea. How did he get it? I think he felt that life was a trust and that while he had certain rights, he failed to discover among his rights the right to be selfish even in his religion, and because life was a trust he was a debtor. Then I think he got a vision of world need. Some of us never get it, and if we do, about all we do with it is to try to coin it into dividends. It is great to hear the moan of the weary world.

One Sunday I was preaching in a Fifth Avenue Church in New York City, and one of the elders, who was at that time police commissioner, invited me to go with him in the afternoon, out to Coney Island to see the crowd. Many of you have seen the Sunday afternoon crowd on Coney Island Beach. We drove into the midst of it. I stood up in his car. I looked out on a sea of faces. There were a half million people there, he told me, and I turned to him and said, "I wonder how Christ would feel if he stood where you and I are today and looked out on what we see." Well, he sees all the people on Coney Island Beach on a Sunday afternoon, and he sees a bigger crowd than that. He sees all the people of the world. They are always before him. He sees all the people in all the files of time, and he has told us how he feels about it. He sees them as sheep not having a shepherd. That is the vision, and if we haven't got it, we are not ready for service.

Then I think he saw that he had what would meet the world's need, that which would feed its hunger and quench its thirst. To have anything is to get God after us, and to increase our holdings is to pile up our obligations. And then in addition to all else, he caught a vision of Calvary. He saw one hanging on a cross. He discovered He hung there for him and that because He did, he was not his own. He had been bought with a price. And there-

fore, his life must be an obligation, his life must be his devotion. That is the way it came to him, I think. Thus it comes to you and me and to all his disciples—life is a trust. All around us to the farthest skyline there is a world in need, and in some strange way I hold in my hand that which will feed the world's hunger. And beyond, on the cross, is the Christ. Do you say that one can turn his back on all that, and say, "It is none of my business; let them look out for themselves?" If we do, the world will despise us and the needy will hate us, and God will not forget.

How does he propose to pay his debt? Does he really propose to pay it? Isn't he just talking? Isn't he saying something brave, never intending to translate it into fact? I know of a minister in a certain campaign for a college, who subscribed \$500, and when they came to collect, he said, "Why you don't expect me to pay it, do you? I simply subscribed in order to encourage others to subscribe." Is that what Paul is doing here? Is he simply flying a flag and never expecting to make a march? What did that little Jew have with which to make a world payment? Ah, he had the only thing that can make a world payment; he had the gospel. "So as much as in me is, I am ready to preach the gospel to you that are at Rome also."

Paul deliberately determined to invest his life in the proclamation of Christ to man. Nothing could stop him, no hardship, no persecution; nothing but death itself could silence that tongue. And that is the payment and that is the only payment.

We are in the biggest business in the world. The gospel is the thing. The gospel is the only thing that can rectify and regulate race relationships, and the only thing that can solve the problem between capital and labor, the only thing that can meet the urgent demands of the many questions that have come before us in this conference, the only thing that can smash existing civilization and build on its ruin the foundation of that kingdom of whose increase there shall be no end.

Well how did it turn out? Paul starts out to pay his debt. How did it work? He is at Athens one day. He is there to make a payment. He is the only Christian in Athens. He gets a little group together on Mars Hill and makes a payment. How does it work? Listen to them as they go down from the speech. "Did you hear this babbler? He is crazy. He doesn't know what he is talking about." Paul, you aren't getting famous very fast. One day he is at Ephesus. He is there on the same business. Again he is at Corinth. One day he is in a little town over in what is now Turkey, and he is there to make a payment. How do they receive him? Is there a committee to meet him? Do they give him speeches of laudation, because this man, this globe trotter, has come to make a payment on a world debt? Why they are stoning him. Look at them. The stones

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are falling fast like hail. He is down. They think they have killed him. They drag the apparently lifeless body through the streets and throw it on the ash heap and leave him for dead. But by and by Paul climbs to his feet again and wipes the dirt and the blood from his face and starts to make another payment on his debt. For he is not thinking of the crowd. He is thinking of the Christ, and he has come so closely into fellowship with the Christ that he can say, "I am crucified with him. I have been to the cross myself. I have got the marks of Calvary on me. I bear about in my body the marks of the Lord Jesus."

No, no, let us not estimate the value of what we do by the gratitude of the people we try to reach and serve. For it is still true that they stone the prophets and kill those who are sent unto them. But if we can hear the voice of our Master saying, "Inasmuch as you did it unto one of the least of these, you did it unto me," it will be enough. Men see thee; hear thee; praise thee not. The Master praises. What are men?

And now the time has come for Paul to make his statement, to give the figures. Paul, you have been up and down the earth. You have seen a lot of the world. You have had wonderful opportunity for investment. What are you worth? How much have you made? What does your life count for? Did you get possession of any oil options over there in the East? Did you get any shipping stock down in the seaside cities? Did you get any fat corners in Athens? Come, tell us, what are you worth? Give us the figures.

Paul gives the figures. He says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And I think when Christ heard his servant tell the story, he must have said to him, "Paul, it is great. It is wonderful. It sounds just like Calvary. But, Paul, you didn't need to tell me to make me know. I knew all about it, for I was there. I saw it with mine eyes. I was by your side. But I wanted to hear you tell about it. I was there with you. I was hungry and you gave me meat. I was thirsty and you gave me drink. I was a stranger and you took me in. I was naked and you clothed me, sick and you visited me. I was in prison, Paul, and when you went to jail, it was just that you might be with me."

And I think when Paul heard that, he was not sorry that he had spent his life trying to pay his debt. So don't you see the great thing is not the receipt? The great thing is the payment, and the payment that counts is the payment that costs.

IV. CHRISTIANITY IN WEST AFRICA

WORK AMONG AFRICAN WOMEN

MRS. H. E. GOODMAN

It is less than a month since I returned from South Africa, and so I come before you with my impressions still very vivid—and one of the most vivid is that of the vastness of the continent, so long called the dark continent. To adequately tell of the work among African women would be a task too great to be included in one evening's program, and would presuppose a knowledge of the subject far greater than mine. I will therefore confine my remarks to that part of Africa over which I recently traveled—namely—Belgian Congo.

I have been to all our mission fields in the Orient, but when I landed in Belgian Congo, I found that I was in a land very different from what I had visited before. There were no signs there of a previous high civilization. I did not find a Taj Mahal in the whole of Africa, nor a Jassmine Tower, neither did I find the Temple of Heaven or anything compared to it, or the Halls of Learning, and nothing like the wonderful things of beautiful Japan. No, there are no signs of civilization. All of that country is primitive. Its people are primitive. They live in a primitive way; they have no background of culture.

I wonder if you realize what this means in our mission work, and especially in our work with the women. In vain you would look for a Mrs. Chen or a Miss Tseng or a Miss Kim or a Miss Tilak, all products of our mission work who attended the recent meeting of the International Missionary Council held in Jerusalem, and were outstanding delegates in that great Conference made up of representatives from all over the world. My eyes grew dim looking for leaders among the African women. They didn't exist. And why? Because the position of women in Africa is that of an inferior being; as in all of non-Christian lands the women have no position, so in Africa she is not regarded as having any intellect, and it doesn't worry them much that she hasn't. They have so impressed upon women the idea of their inferiority that it is like a great shell around every woman, and that makes our work tedious and difficult.

It would be hard enough if they had any idea of ambition, but they take it for granted that things must be as they are and so placidly accept them. This makes any effort for the betterment of women doubly hard, for not only must the actual work of training them be done but first a feeling of "divine discontent" with their present status must be aroused and seeds of ambition sown.

In addition to the inferiority complex which tends to keep women down they have the further handicap of being tied to their homes by the economic situation. The men are frequently drawn for gov-

ernment and commercial work away from their homes and villages. This puts all the burden of care of the house, the garden, the children upon the women. The close oversight needed, as well as the actual labor required combine to limit the freedom of the women for other pursuits. It is therefore difficult to have them attend consecutive classes and sometimes even meetings.

Work for the girls is difficult also, and for the same reason as for the women. They too are considered necessary in the work of the homes, and it is not an easy task to get the consent of parents to the attendance of the girls in the boarding schools, where the most intense and productive work is always done. The boarding schools are, as compared with other mission fields, small and few in number.

The length of time that girls can be kept in school is short—too short often to make the deep impression upon their lives that should be made or to train them to become leaders—leaders in service. One contributing reason for this is that every girl is supposed to marry and every girl does marry. Polygamy is practiced. The right of choice does not rest with the girls.

I think it will be one of the great signposts of progress when we have the first old maid in Belgian Congo. I never realized what we owe to old maids until I was out in Africa. What does it mean? It means that the women have reached the place where they have the right of choice, and that means elevation of man. So I am looking forward to the day when we dare have at least one old maid among the native Christians of Africa.

So work for the women and girls of Africa is, as I have said, difficult. But I have yet to find that missionaries are discouraged because a job is hard. It stimulates them to activity, and so we found, throughout Congo, when we visited the stations of several denominations, that efforts are being made to reach the girls through village and boarding schools, then to continue the work with women. And we have some training schools for married women. I visited two of them—one under the Disciples at Bolenge and the other under the Baptists at Kimpese. There are schools where the preacher-teachers are trained, the preacher-teachers who go back to the villages as preachers and as teachers.

I was tremendously interested yesterday in hearing Reverend E. Stanley Jones say that someone asked, "Do we dare make the church a schoolhouse?" They make the church a schoolhouse or the schoolhouse a church in Congo, and men are definitely trained as preacher-teachers. The schools are boarding schools, and the men come to the schools with their families. This offers an opportunity of giving definite training to the wives of the men who return to their districts as leaders. Usually the wives have had a little schooling before they come, but not always. They are given the rudimentary school subjects, courses in the feeding and care of children, hygiene, the care of women in confinement, etc., and of course Bible study. Such

schools are making a real contribution to the development of women leaders.

Do the women generally manifest intelligence? When asked to speak to a group it was always hard to know what to say or how to find a point of contact. One time I remember I thought I would begin at Jerusalem—that is the orthodox mission way, is it not, to begin at Jerusalem and branch out from there? But when I spoke of the Christians coming to Jerusalem for the meeting of the International Missionary Council last spring from the four corners of the earth, I was met with perfectly blank looks. The world outside Congo is a closed book to most of the women. The missionaries even found difficulty in translating into the Congo languages the names of the other nations. Some, however, linked the name Jerusalem with what they had learned about Jesus, and they were anxious to know if the paths Jesus trod were still there. In Jesus the Saviour we can find common ground. It helps and encourages the women to know about the Christian women in other lands.

This little experience may show some progress along the line of giving them broader views and interest in other peoples. There was one woman in Kinshasa who had known Stanley. She is one of the women working with the British Baptists, and the missionary told me he did not know how he could carry on his work without her.

He had me go into a school where there were a group of women, all over twenty, and all I think married, and having families. They were gathered together one afternoon, after four o'clock, having a school. And the missionary asked me to go in and speak to them. I took them your greetings, the greetings of the Christian women of America, and this wonderful woman got up, just as poised as anybody could possibly be, not at all excited or fussed, and she looked at me and said, "I will not see perhaps those women whose greeting you have brought to us. I will not see them here, but tell them we will meet them up there." She had gotten an idea of the sisterhood in Christ.

Dr. Mabie and some of the other delegates to the Congo Jubilee went up into Cameroons—that is north of Congo—and she told me of the experience she had there, taking to those women the greetings of the women among whom she worked in Lower Congo, and she had the reaction there of a great joy that there was a large group of women in Congo who were their sisters and trying to learn of Jesus. So one of the things that we must do as missionaries and as board members is to see to it that there is interchange of experiences, that the missionaries go from one field to another, carrying greetings, bringing encouragement, binding up all those places in a great fellowship.

There was one little woman who questioned me as I have never been questioned before, and I gloried in every question, though it

was rather hard to answer. It was at Banza Manteke, at one of our Baptist missions, and they had the women gathered together for the first time in some years in a great meeting together. I think every woman had at least one child with her, and the children had an idea they should air their lungs at this time, so the meeting was not especially quiet. It was very noisy, and when we asked them to rise to sing, because that gave them a chance to all talk at once, we found difficulty in getting them quieted. But after the program was over, I went outside to take some moving pictures. I had taken a movie camera along and snapped a good many scenes, and I thought I could get them as they came out of the church. I waited and waited. After a while the missionary came out, disturbed, and said "Mrs. Goodman, there is one of the women there who wants a palaver." Do you know what a palaver is? Maybe you will guess from what I tell you.

When I came in I stood before the group, and a woman stood up and asked me questions. One of the first things she wanted to know was: Why the cut in the budget? That takes some answering, doesn't it? And then she wanted to know what our money really went for anyway that was sent out there. That was easier to answer.

Then she said, "Why do you not have orphanages as the Catholics do?" That was another question. She asked me other questions along these lines. I sent them back to my Board. But, you know, I rejoiced in the questions, though they were hard to answer, for I felt that a woman who could think deeply enough to ask questions was going to think deeply enough to do something after a while about them. Now as a palaver is the joy of the heart of every woman in Belgian Congo she may have taken those questions from somebody else, but I rather think she evolved some of them herself. That gave me courage. I saw the glimmer of the possibility of a president there in that woman. I think she may be the president of a missionary society out there after a while, and she will ask her people the questions she asked me.

Then we had another experience, 'way up at Bolenge among the Disciples. The attitude of the man toward the woman in all of the mission countries where the woman has had hitherto such a low position gives me concern. This little experience may show you what I mean and where I see the glimmer of hope. I had my daughter along. She graduated from college two years ago, and as we went around the hospital at Bolenge and saw the workers in the hospital, we met one whom the Doctor told us was his right-hand man. He looked at us quizzically and said to the Doctor something that I could not understand for it was not in English. Finally, after urging, the Doctor told us what the question was. Why wasn't my daughter married? The Doctor, fearing to embarrass us, hesitated to tell us. But, you know, it gave me the text for a sermon about two minutes long. I said, "Because she is pick-y and choose-y." I don't know

whether they translated it just that way; I presume not. But the missionary knew what I meant and the idea I wanted them to get, namely, that a girl did have the right of choice. And the look that came into that man's face, I think I shall never forget. He was interested before, but now he seemed doubly so, and the quizzical look was replaced by one of pathetic envy. I don't know how else to express it—a pathetic envy in his eyes as he looked at the young American girl who had the right of choice and dared to say, "No."

Afterwards I found out the reason for that. He had a wife, and he was anxious to train her to think of the higher things. He wanted her to enter into the broader sphere of women's activities, and she did not see the opportunity, and it was a great grief to him. He was one who saw what a woman could be if she only would. And that was the reason, I think, for that sympathetic, that pathetic envy in his eyes. Now if we have one man in Congo who thinks like that, there will be more after a while.

At Vanga, a place that took us eleven days to get to by boat from Kinshasa, we saw one of our schools where young men are being trained for preacher-teachers, and where they bring their fiancées to the Girls' School to be taught. They are learning the value of an educated wife. And what that means to Congo, you know as well as I do—the establishment of a Christian home, where woman is regarded as Jesus Christ regarded her, as one who has a right to the Saviour the same as the man. And there we saw some of those Christian homes established.

If we could have more boarding schools; if you would send out more missionaries instead of cutting your budgets, ten years from now we could tell a different story about Belgian Congo. I think then you could pick out a Mrs. Chen or a Miss Kim from Congo.

Congo is emerging already. The sun is just peeping over the horizon. Have you ever watched a sunrise? Do you know how quickly it comes up? You think it is going to come up gradually, and then it seems to burst forth. That is Congo. If I tell you what I did there, you will realize it.

I had been trying for a long time to find out how I could get to South Africa from Belgian Congo. I asked tourists' agencies everywhere, and everybody I knew; and only one person ever gave me any hope of getting down, and that was a missionary, and I didn't believe him. They told me the way to get from Belgian Congo to South Africa was to go back to Southampton and start over again. I was just as skeptical about getting down another way as you may be about what I am going to tell you, and that is that there is a direct call to concentrate your best efforts on mission work in Africa. Why? They have airplanes in Africa, and that is the way I got down to South Africa.

I thought I would have to go in a canoe part of the way. I am glad I didn't, because I am not sure I would be here if I had. I

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went on the little primitive river steamers that had wood-burning engines and tied up every night because they couldn't go in the dark. And they had to load wood every night. Then I went on the narrow gauge railroad. And then, when it was necessary to get places, there were the great airplanes. That is Congo—the most primitive and the most highly developed. They have regular air service in Congo now. I had supposed when I heard of the airplanes that they would be all worn out and not safe to use. But I went two thousand miles, and I am here to tell the tale. We went up the Congo to one of our stations. We went in two hours to a place that had taken us six days to reach by boat.

That is the way we are going to have to go in our mission work. We have been going by wood-burning steamers, river steamers, chugging along and tying up at night. When the missionary interest was low at home, when it was dark, in other words, we have tied up. And now it is time for us to take the airplanes.

Belgian Congo is going forward, whether it is Christianized or not, whether womanhood is uplifted, whether they are surrounded by safeguards, their morality safeguarded—and there is such danger—whether your sister and mine out there with the dark skin and the bright smile and the sympathetic touch and the attachment to the one she loves, her missionary or the one for whom she works or her ideal, your sister and mine—her fate depends upon the people here in this room tonight.

Are we going by canoe and not get there? Are we going to tie up at night and not take care of those wonderful girls out there with such possibilities of development? Are we going to bring their teachers home every so often and let them go back to the village and lose most of what they have gained in a short time we have been able to have them in school? Are we going to leave the women without the development that comes to them by assuming a bit of responsibility and going on? That is for the people in this room to say.

But I believe in that great, glorious group in Belgian Congo. You know the great song of joy will not be complete without the African voice. And we want them. The commercial development is going on apace. There are 21,000 men in Kinshasa to 7,000 women. That is what one of the Government officials told us in the little native village. Do you realize what that means of moral degradation—the men brought from their villages down to the great commercial centers—families left back home? There is a chance there for the greatest survey, the greatest co-operative movement that we have ever seen in mission work. It is our most primitive field. Are we going to make it a great and glorious cause?

The girls and the women of Congo carry their burden as the women of India—on their heads. It makes them straight and strong and free in their movements. They are queens in appearance. And

while they do not wear the sari, they do wear dresses of bright colors, beautifully harmonious, interesting, striking, but not gaudy. And I want for them the same opportunity we have given to the other women of the earth—the opportunity to know the Saviour.

I am wondering if we could not take a lesson from the way they carry their burdens. Sisters, they do not carry them in their hands; they carry them on their heads. Therefore, their hands are free to do things. Unless their burdens are terrifically heavy, they do not carry them on their backs. Therefore, they are not bowed over; so they can look up. They carry them on their heads.

And I want you, tonight, as you leave this meeting, to carry the welfare of the girls and women of Congo not only on your heads but on your hearts.

THE WEST AFRICA AND CONGO JUBILEE CONFERENCE

DR. J. W. HOLLEY

My Christian Friends, you will notice here a medal. Just twenty-nine years ago this month, as a boy in the junior class at Lincoln University, I was chosen one of six young men to compete for this medal at the following commencement. I chose for my subject, "The Afro-American's Duty to Africa," and I won.

I have for a long time wondered how it was going to be possible for me to get to Africa. Of all the places in the world that I have wanted to go, it was Africa. And so this last spring, you can imagine my delight when one of the members of our Foreign Board wrote me, in behalf of the Board, saying that of the four persons who had been chosen to go to this African Conference, I was one.

I could hardly believe my eyes when I read it. So I got out of my office and ran across to my wife over at the house, and said, "Behold, I am going to Africa, and I am going to take you along!"

We wrote to the Board and they said she couldn't go. I said, "Don't you worry; you are going." And sure enough, she went. Well we got all the money my friends could spare and went to the bank and got all they would trust me with, and went to New York and got all the Board had to spare, and we got on the boat.

But before we got on that boat, we had a lot of trouble. I had no idea we would have any difficulty in getting a passport for a black man away from the United States. And after the trouble we had getting those passports, I wondered how on earth you white people got so many Negroes over here without passports.

We finally got those passports and got on the boat. We got over to Belgium and got on another boat going down to Africa, and we went down, too. Finally one day we saw that the color of the water was changing. One man said, "This is the mighty Congo. It goes out into the ocean with such force that it changes the color of the

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water for a hundred miles." And then by and by we saw those hills of Africa rise. And I wish you could get the thrill that I got! I saw for the first time the land of my ancestors. So we went on and on, until finally we came to the first stopping place, which was Boma, and just before we entered Boma, a little boat came up to the side of our boat with 150 natives to do the unloading. This was the first time I had had a glimpse of the native of Africa. He was there in all his nakedness, just a little something around the waist, and then a little bundle in his hand, which proved to be a kind of blanket or covering which they used at night, with some food on the inside. And the first thought that came to me, as I stood and looked at that mass of humanity, crawling on that boat, was this: I thank God for slavery, for but for slavery in America, my wife and I might have been there crawling up to unload that boat!

And so we went on from there to Matadi, and there was my first surprise. When we got to Matadi we found the trains were all operated by natives. The Belgians have trained them so they can operate the trains as engineers and firemen and conductors; and whatever else is necessary to operate a railroad, these boys were doing it. There were forty-two people on that train. They were all white except my wife and myself—women, men and children. I said to them later on at the Conference, "When we left Matadi, forty-two of us, in number, we were placed for nearly two days and one night in the hands of heathens, and yet we rested as securely as if we had been on the great Pennsylvania line. A race that can thus be trusted with an opportunity of this kind, if given a chance, will yet contribute its quota to the sum total of the world's progress."

So we reached Kinshasa at about six o'clock in the afternoon, and the conference was opened that night, the 15th of September, and I think perhaps I ought to let you know just briefly some of the men and women who composed that conference. I shall read very briefly the names.

Some of those who were present at the Conference were: Dr. Henri Anet, of Belgium. Dr. P. H. J. Lerrigo, Rev. Charles D. Bonsack, Dr. O. E. Goddard, Mrs. H. E. Goodman, Dr. T. S. Donoghue, of the United States. Dr. C. Chesterman, of England. Dr. H. M. McLeish, of Scotland. Dr. M. Matrie, of France. Dr. A. P. Westlind and Dr. Emory Ross, of the Congo.

As I said, the Conference was opened on Saturday night. On Sunday we had services both at the church where the conference was held and in the native villages. On Monday the work began.

The subjects taken up at the conference were these, briefly: The first was the question of African health. It is said that fifty per cent of the children die in infancy due to prenatal ignorance. Dr. Weber in the Cameroons says that in that section it is from 60 to 75 per cent. So you can see what it means to carry to the African that which will give him health. So for two days, under such people as

Dr. Chesterman and Dr. Mabie and others, this whole question of native health was gone into.

Then we took up also the question of education, which divided itself into religious education, industrial training, agricultural training, and home economics. Missionaries there are laying the foundation wisely and well. They are not only bringing the natives the gospel of Christ, but they are carrying them also the gospel of intelligent and insistent service and work. So they are giving them industrial training, agricultural training and training in home economics.

Then they took up the question of land and labor, which is a tremendous question in Africa,—the ownership of land and the question of handling labor.

Then we took up the question of native languages and the literature. The missionaries are doing a wonderful work in the matter of putting the native language into written form and teaching it to them.

Then the other question taken up was the question of employment of colored people from America as missionaries. I wish to say here, when that matter came up, of the 190 persons who composed the convention, only one person did not vote, and he explained his vote, but he was in sympathy with this movement in principle. But the entire conference is in favor of sending the trained men and women of our race here that they might serve their own in Africa.

The other question was a native church, an indigenous church. You have heard a little about China and India, but in Africa, although we adopted the principle, in my opinion the native is not ready yet to go to housekeeping. For a long time it will be necessary for boards and for missionaries to keep their hands on the child until he has learned to walk.

As has already been said by Mrs. Goodman, Africa has no big philosophic background. She has no big background of civilization. She has nothing to build on but her needs, and they are great. And so it will be a long time yet before you can say to the black man in Africa, "Now go ahead and teach your own church in your own way." So while the principle was adopted, when it comes to a matter of practice, it must be left to the great boards and to the workers as to what to do about it.

Now I wanted to speak very briefly on my impressions of the conference and that whole situation. All of it has been new to me. There have been a number of surprises to me.

In the first place, I was surprised at the amount of sacrifices these people have to make to go to work. If you didn't have anything to do but just get on those boats and ride and then try to eat and then try to keep that eating down, if you didn't have anything to do but that, it would be hard enough. But these missionaries have that to do. And when they had finished, and when they had separ-

ated—I don't think I shall ever forget that little Methodist boat that pulled out from Leopoldville just ahead of us and went on up that river, not making more than six or seven miles an hour. And when they wanted to blow, they had to stop; they didn't have enough steam to blow and run too. Nor shall I forget that little Presbyterian boat, we passed on our way down. I think we passed it going up. We went up and stayed a week or ten days and passed it coming back. It hadn't gotten out of the Congo, and I understand they had to go 1500 miles before they reached the station. Maybe they are there now, and maybe they are not.

But that is on highways and highway travel. Now we get out in the bush. There is a little handful, probably no more than three or four—a man and his wife and children, with hundreds of thousands of natives around about them. How would you here at home, working for your baby, the darling of your life, like to have it learn the first word it learns from a native? I had a talk with one of the woman missionaries there, and she said the first word her child learned to speak was taught by the native boy who nursed it. You talk about sacrifice! I used to think I sacrificed, but as long as I live, I shall never attach the word sacrifice to anything that I have done, after I have seen what privations white men and white women are undergoing in order that the gospel might go to Africa. Tell me this is for curiosity! Tell me this is for thrill! Tell me this is for an adventure! Not at all! It is for the love of Him who died on Calvary that men might be saved.

Yes, there are hopeful signs in the Congo. They have only been at work there about forty-five or fifty years. And yet there are 200,000 native Christians in the Congo. Why we went into those native churches there, and I don't think we went into a single one of them where there were less than 1500 or 2000. At the church out there at Bolenge, to which reference has already been made, we attended a communion service, and instead of the visitors speaking, as is customary, at the morning service the natives themselves did. There was a young native preacher who looked as if he were thirty-odd years old. You can never tell the age of an African by looking at him. This young man preached what appeared to be a very good sermon, and following that sermon the elements were blessed much in the same way we do it. And then they were passed around. They had the individual communion cups, and when every man and woman in that audience of 1500 or 2000 had gotten the cup and all had been served, then that native preacher, with the dignity of a priest, arose and held his cup; for the first time in my life we communed together in the heart of Africa, and in a Baptist Church at that. Yes, the work of the cross is going on in Africa.

The last service I attended was in the Cameroons. It was at eleven o'clock, and that morning we got in at about five minutes of eleven. Another thing about the natives is, they go to church on

time. You could count on the fingers of one hand the number of persons who came in after eleven.

And you talk about being silent in God's house! Those people are absolutely silent. I realize as never before what the Bible meant when it said, "God is in his holy temple; let all the earth keep silence before him." And I don't believe there was a person at any of those services we attended that didn't put something in the contribution box. If you go into one of our colored churches and take up a collection, you don't get very much. These people sat right down and put their money in there and it was greenback too. It wasn't this yellow money—pennies. And that was true everywhere. By actual count there were 3949 people at that morning service.

I talked to those people as best I could. And the one message I have tried to get over to them has been this: "First follow the teaching of your missionaries. This white race has taken your brothers in America and is training them, and if we are anything today, it is due to the loyalty and faith and good will of the white people of America. Now, they will lift you if you will follow them, just as they have and are lifting us."

And I say another thing, and these two things I sought to impress on all of them: "Let no man make you ashamed of your black face. There is nothing in the past, nothing in the present, and as we look forward with faith to the future, there is nothing there for you or me to be ashamed of our black faces. All we want is a chance. We will do the world's work."

There were two little Negro boys down at Forsyth the other day, watching an immense freight train come over the curve with over one hundred box cars. And those boys watched the engine pulling the freight cars, and finally the engine came and stopped in front of those little boys, just as good as to say, "Boys, what do you think of me?"

They looked at the engine there and they looked at the engineer, and one of the boys said to the other, "Tom, don't you wish you was a white man so you could run that engine?"

The other little boy said, "No, I don't want to be no white man. All I want is a chance, and I will run it, black as I is."

I told them over there, "You let the white people sing, 'Wash me and make me whiter than snow.' Let us sing, 'Wash me and make me blacker than a crow.'"

When I got through, my interpreter said to me, "Mr. Holley, that was a hard one to put over."

I said, "How is that?"

He said, "Crows here are white."

The situation in Africa is altogether hopeful. If we are willing to go in and possess the land, that is. I have come out of Africa with one or two things riveted to my heart and mind in such a way that I will never live to get rid of them. The first is the magnitude of the problem.

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In spite of the hopeful things I have suggested, in spite of the many things that have been done, the redemption of Africa has only begun. It is only in spots that the black man in Africa has been reached. It is said that there are anywhere from 150,000,000 to 200,000,000 there. But I believe that our churches are able to do the job, and in time they will do it. That is one thing, which has impressed itself on me—the magnitude of this problem.

The other is the readiness with which the African receives the gospel. And, my friends, whether we take education to him in its industrial form or otherwise, let us not forget, let us forever keep in mind that the paramount need of Africa is the gospel of Jesus Christ. Hinduism may save the Indian. Confucianism may save the Chinaman. But the black man can only be saved by the gospel of the Saviour, and it is that that he must have.

Then why shouldn't the American Negro have a share in the redemption of his brethren in Africa? We have been the recipients of the most bountiful age of Christian philanthropy the world has ever seen, and why shouldn't we find expression of our gratitude in going back to our father land and lifting our brethren there? The conference in Le Zoute and the one in Jerusalem adopted the idea in principle. This Conference should do the same and the Boards of the various churches, working in Africa, should select especially well trained men and women of the Negro race and send them forth as messengers bearing the good tidings of joy to their own in Africa.

My wife had the pleasure and privilege of speaking to a women's meeting in the Cameroons, and they begged an opportunity just to put their hands on one woman of their own race who has been lifted to civilization and to Christianity. And the inspiration of the presence of a Negro woman among those women can hardly be calculated. Then why shouldn't these boys and girls of ours, who are going through our best institutions, why shouldn't they be chosen and sent over there with you to carry this message of love and of grace to their people in the dark continent?

Yes, Africa is going to come, but she is going to come by the way of the cross.

I was talking to a banker the other day, and he said to me, "I am more interested in Africa than I am in any other part of the world." And over 600 white men, the Sunday before Christmas, came out to hear me tell the African story. I said to this banker, "Yes, you are not the only one. All of you have got it, and the Lord is going to make you keep it too, until you save Africa for Christ. He is going to make you interested in it. He is going to thrill you with it until you go over there and redeem the many and make him what he ought to be."

Yes, Africa, thy day is coming. The Saviour is going to bring it. You know, when the Saviour was bearing a cross that was too heavy for human flesh to carry, and when he fell beneath the load,

it was a black man, Simon of Cyrene, who took the other end of the cross and went to Calvary with his Master. Yes, and that Master is not going to let the day of grace close until Africa has had a chance to stretch forth her hands unto God.

WEST AFRICA AND CONGO JUBILEE CONFERENCE

DR. THOMAS S. DONOHUGH

I am sure you realize two things—first, the pleasure we had on this African trip with people like Mrs. Goodman and her daughter, Dr. and Mrs. Holley, Dr. and Mrs. Lerrigo and many others whom I might name; and also some of the embarrassment which I feel in trying to follow them and to add something about this conference.

I shall take rather a different line and endeavor to give you something of the background. You may have seen in the January number of the "Living Age" an article by a professor of the University of Paris, on "The Present Status of the Cape to Cairo Railway." It is one of the most informing studies that has appeared. In that, he makes this interesting statement—that with opportunities for expansion largely cut off in Asia and in the Americas, Europe is finding in Africa, more than in any other place, her sphere of enlargement and influence.

We have there the secret of many of the things that are happening in Africa. Nowhere is it more evident than in West Africa. If you eliminate the large and important countries of Nigeria, the Gold Coast and Sierra Leone and the little strip of Gambia, which are British, West Africa is completely taken by the French, by the Belgians, by the Portuguese, and by the Spanish. It is almost entirely in the hands of governments which are Roman Catholic in power and influence and with languages other than our own.

Now it is in that very part of Africa that our American boards have their largest interest, and among all these varied conditions in this trying climate. There is no doubt there are still great difficulties to be faced in West Africa in this equatorial region. It is a good deal better, however, than most of you imagine who have not been there. Most of the people who went with us on this trip were pleased and surprised rather than otherwise with what they found. The relative healthfulness, the beauty, the comparative comfort in travel, though all is not yet easy.

But we are dealing with what we call Negro Africa, the great central belt. We are dealing with primitive Africa. We are dealing with the African in many cases at the lowest point, because this was indeed "Darkest Africa", only a few years ago, the region most cursed by the slave trade in its worst forms. It is under these conditions, under governments some of which are none too friendly, with languages other than our own, that missionaries are required to do all their educational work and literary work in West Africa. This helped

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us to realize something of what the missionaries are contending with in that great area.

There are one or two other points of great interest about this part of Africa. You have been hearing about rural life as it was studied in Jerusalem. We are beginning to realize that perhaps 80 per cent of the people of the world are rural, whereas perhaps 80 per cent of our missionary work is being done in the cities or under city or urban influence. Africa is the great exception to this rule. It is probably the only great mission field where the percentage of rural work has some approximation to the percentage of rural people. It is a great primitive, rural and agricultural field.

At the conference held in Belgium, two years before, attended very largely by administrators and government officials as well as by missionaries, our attention was very largely directed to matters of education, following up the splendid reports of the Phelps-Stokes Commissions on relations with government, and the discussions tended to concentrate around British Africa, South Africa and the race problems.

In this conference in West Africa, held in the Congo, we were able to give an unusual amount of attention to the work of Protestant missions in non-British and non-English speaking Africa. I think that is the largest significance of the West Africa Conference. It was a specialized group. It was a field conference. It had not been thought possible to hold such a conference in Africa, even when we met at Le Zoute two years before.

The reason this conference was held so soon was due to the fact that the Congo Cooperation Committee was holding its own Jubilee Conference, celebrating fifty years of occupation of that territory. This seemed to be a very good opportunity for widening it in order to take in other parts of West Africa. But those who were present were largely missionaries, and so the questions which we studied and discussed were studied right on the field with the missionary group, the visitors contributing somewhat from their experience in other fields and other parts of Africa. We had delegates there who had been in China, India, the Philippines and South America, and there was focused on that conference group a very large wealth of experience and knowledge of other lands, which was a real help to the Congo missionaries who had been so isolated.

The spirit of the conference was wonderful. It was an interesting group, a very unusual group. There were 170 altogether, the largest group of Protestants ever gathered together in that part of Africa. Every courtesy was extended to us by the Belgian Government. They gave us the right of way on the steamer and many of the best cabins. They had special trains ready to take us up to Leopoldville and Stanley Pool. We received special consideration all along the way. Receptions were extended to us by the Governor, a trip arranged over to Brazzaville in French territory, with the

French officials on hand to welcome us and providing cars and lorries.

There was one unusual thing. A small party of twenty-one went up the Congo River after the conference, on a little steamer of a few hundred tons, for a ten day trip to Bolenge and Coquithatville. It was one of those wood-burning steamers that you have heard about. When we came back we were almost a day late. The train had left which was to have taken us down to catch our steamer. A great thunder storm was coming down in torrents. In an hour and a half, notwithstanding that, a train composed of one second-class carriage and one baggage car was provided and the station master telephoned down the line to have the engine come back. It was after closing hours but the bank had been held open, the food for the trip had been secured, the baggage had been collected and Mr. Ross had us in the special train an hour and a half after we landed.

The conference made a great impression. Following the gathering in Belgium, two years ago, when very favorable recognition was accorded us, the Belgian Government seemed really pleased that it had been decided to hold this conference, too, in Belgian territory. On our way to the Congo, we passed the Anversville bringing home their majesties, the King and Queen of the Belgians. Their steamer came close to ours. Our party had sent them a radiogram expressing our felicitations. They were on the bridge of the steamer as it passed, waving to us and we to them, the entire group cheering and "halloing." A day later we received a radiogram in response from their majesties.

The Governor of the Province came to the conference and spoke in high terms of Protestant work. We met a number of these officials in the Congo and in Belgium, and I am glad to speak of their high aims and their very earnest desire to do the best they can for the people under their rule.

I could speak for a long while about the difficulties there. I shall not try to do that. Let me just refer briefly to the conference. Dr. Holley has told you something of the subjects we discussed. I will try to state what, to some of us, seemed the most significant.

On the way out on the steamer, we were reading the Jerusalem findings and Basil Matthews' book. We were seventeen days on the voyage during which time we had a series of conferences. There were over sixty of us and we found this very profitable.

Naturally we were trying to focus our attention on primitive Africa, which was very far removed from some questions which were being discussed by the representatives of the advanced Christian churches meeting at Jerusalem.

But in the light of those discussions, we faced our problems, one of the most interesting series gathered around the building of an indigenous church in Africa. In that part of the world self-support

is not the deepest problem. There are self-supporting churches in Africa which are far from real self-control, and lacking in the spirit of self-propagation.

People who knew the situation and knew the African and his ability to take an active part, his qualities of leadership, his desire to do his share, urged that we place self-control and self-propagation ahead of self-support in the building of the church. This was brought out very strongly. It was urged that in the very beginning, as soon as there is a community which is able to think of itself as a church body, they be given a measure of self-control in their own problems, be made to feel the job is theirs, be urged to take up the work of self-propagation with the confident belief that self-support will come along when they feel it is their own.

One of the members of the conference told us a delightful story, which illustrates the point. He said that in his home in the West, he lives beside a man who rented the same house for twenty years and never spent a cent on it. One day he went out and found the man tearing down the front veranda. He asked what he was doing and he replied. "I have bought the house and am spending \$4,000 on repairs." It was his, and at once he began to think of it as his own and to put his funds and time into it.

The Africans are like that. When they think of the church as their own, they get under the burdens of self-support and self-propagation. Often they hesitate to take over self-control. We need to help them there. I hope the deliberations of the conference in the matter of building the indigenous church in Africa will be widely read because they take an advanced position along some of these lines.

Questions of land, labor and government were the most difficult we faced. We had to deal with these tactfully, because we were guests of governments, that were largely—almost entirely—Roman Catholic in their religion and in their personnel. We had some of the frankest discussions of these problems that I have heard. On the whole, it appeared that the conditions in the Congo were fairly satisfactory, the government undoubtedly doing the best it could with its inadequate resources to deal rightly with the native people. But capital is pressing into Africa at such a rate, concessions are being asked, great companies are being formed, making such demands for labor that it is absolutely impossible to provide them with the inadequate human resources there are in that region.

The Belgian officials are taking a very fine stand. They are trying to hold back the entrance of any further companies for five years, because there is not sufficient man power to do the work. The Governor General himself said to us, "you know how hard it is, because of the pressure that is brought to bear on us, the exceptions we are asked to make, the appeals that are made at home to higher authorities. And we ask you to help us to keep up the bars." Difficulties arise when you get further out, away from the centers, out where

the smaller officials are in control, and where the pressure is too great for them to bear. I believe though that we can feel hopeful about the situation in that part of Africa, that we ought to give our confidence and support to the government officials and keep in close touch with them. They ask us to report any abuses that we find and assure us that they will be taken up with every possible courtesy and desire to find a remedy.

There was traveling with us, a man who has lived for many years in India, who has made quite a study of a number of fields and who was making his first visit to Africa. He said two or three things which are worth repeating. One of them was this: "Civilization is destroying paganism in West Africa. It is Christianity or nothing." I think he is right. All that part of Africa is changing. Men are flowing down into the towns. The women are being brought out for different kinds of service. All is on the move. Trade is moving in. Railways are moving in and airplanes, of which Mrs. Goodman was telling you, and automobiles. The whole situation is opening up far into the interior. We traveled time and again on motor roads at the rate of forty miles an hour.

Africa is on the move. These Western influences, civilizing we call them, sometimes to our regret, are inevitably changing Africa. And the great question is whether the Christian forces will go there in sufficient strength, with sufficient cooperation in order to give the African the Christianity for which he is eager.

Dr. Holley told you that they reported 200,000 native Christians in the Belgian Congo, after only fifty years of work. Please remember that this is fifty years of work in darkest Africa, among people who were right out in the jungle and in the Kraals, fifty years ago when Stanley went through. We met some of the missionaries who have been there from the very first, who are still alive, and heard them tell of their earliest experiences when they themselves saw Stanley in camp on the Congo River. As a result of their efforts there are now 200,000 Christians in a country where there are probably not more than 12,000,000 people as a whole.

Up in the Cameroons, where the Presbyterians have been at work for thirty-five years, they have a Christian community of 100,000. Over on the French Ivory Coast, a rather simple preacher wandered across from Liberia, carrying a Bible in one hand and a cross in the other. As a result of his preaching, from 100,000 to 200,000 people burned their fetiches and proclaimed themselves as Christians. People who are competent to judge say that in no part of Africa has fetishism been destroyed so thoroughly. People in great flocks follow such leaders.

It means great responsibilities. We must meet them. We can win Africa if we will do the work. We can win Africa if we will give them the chance. But civilization and trade and commerce are

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rushing in and are bringing influences to bear which will make the task infinitely harder in a few years than even now.

This same friend to whom I referred a moment ago, made another statement which was significant. He traveled, after he left us, through Nigeria and through the Gold Coast, seeing some of the older work in the British and Scottish missions. He said to me, "The church and the school are the greatest influences I have seen in the life of West Africa. They are everywhere. I hardly go into a village where there isn't a church and a school, built by the native people, in many cases supported by them. The native people are the pioneers reaching out into the forest and opening the way for the missionary to follow. Much of the work is self-supporting. People are just waiting for leadership to move out deeper and deeper into the country still unoccupied by missions."

I think of West Africa as one of the great responsive and needy fields. Mrs. Goodman gave you some idea of the need of the people, out of which they are coming, waiting for us, appreciative of what we are doing; the whole decision, the whole future, resting I believe upon the forces which we are able to put in during these next few years.

I hope that we can open the way for our Negro brethren and sisters in this country to go more largely into Africa. We had some interesting experiences traveling with Dr. and Mrs. Holley and Mr. Williams. One of these was to find how little we mattered. We went into some communities where they didn't care a snap about the white visitors. They wanted to see these American negroes they had heard about, and the town would turn out and just stand off and look as Dr. Holley, and particularly Mrs. Holley would come along. And Mrs. Holley was very well dressed, I want to tell you, and they had never seen anyone quite like her. And Mr. Williams, the barrister from Boston! They couldn't quite grasp that. They stood in awe and tried to touch their hands and their clothes. They made a tremendous impression and gave us some idea as to the influence they could exert if they could go as missionaries. Without doubt great care must be exercised. No one could speak more strongly on that point than Dr. Holley, nor express more earnestly the desire of our American negroes to have a share in the evangelization of Africa.

V. CHRISTIAN VOICES FROM OTHER LANDS

CHINA

MISS LUCY WANG

Mr. Chairman and Friends: I am asked this morning to speak on the subject, "What Jesus Christ Means to Me." Friends, the mere fact that I, a girl from the far East, can come in this morning and enjoy the privilege of meeting you all who belong to the same kingdom as I do, can almost complete what I want to say this morning. I thank Him who has brought East and West together as one family.

I was born in a very, very conservative Chinese home. At that time you know how little the Chinese cared for girls. In fact, in some families they grieved over the birth of a girl, and being the third girl born to the family, you can imagine how well liked I was, especially by my grandmother, who was very fond of boys. She was always partial to the boys.

I remember, when my sister and I played with my brother or my boy cousins, anything that went wrong was blamed on the girls. There were games that I could not play because I was a girl, and there were places that I could not go with my brother because I was a girl. Oh, how I hated to be a girl then. And when I was six or seven I cried more than once, just because I was not a boy.

At that time there was no school at the place where I lived, and because of my brother, my parents engaged a tutor at home, and we had school at home. So my sister and I had the opportunity to learn to study.

But it was not very long when the time came that my sister reached the age of ten. It was my grandmother's belief that when a girl reached the age of ten, she could no longer be taught by a man teacher. So she had to drop out of school. Only a couple of years later there would come a time that I would have to drop out of school, too.

Fortunately, at that time, my family was living in Peiping, formerly called Peking, and my father heard that the daughters of some of his friends were going to a school where they could learn not only Chinese but also some foreign language. So my sister and I were sent to a Methodist church school, the Gamewell School.

Oh, I still can see how my mother talked and talked to the principal and wanted us to be registered as special students. And she would rather have paid double tuition so that we would not have to take Bible nor go to church on Sunday.

We were there for just a year or so, and during this time we went to church a couple of times. Then there came the Chinese revolution. My father was a Manchu official then. You can well imagine what a condition my family was in. We had to flee and leave everything behind, and Father's office was burned. As a result,

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my father died. So the family had to move from the north back to my native city, Foochow.

Oh, I still can remember the hard years we had then! As long as I live I think I can never forget how different everything was that year. It was so different from the time when Father was living. How Mother and we children suffered!

After darkness comes the dawn; after the shower comes the sunshine. It was at that time that God in his special way led my sister and me to Hwa Nan College. At that time it was only a preparatory school. Miss Lydia A. Trimble was the principal. It was within those halls of learning and through the Christian spirit in that institution that we learned about our Saviour, Jesus Christ, and of His teachings.

Up to the present time, I still can feel the love, the kindness, that those teachers and those Christian students had for us. And how they tried their best to help us and to cheer us up and to lead us, and to show us the light and lead us to the way of real happiness.

That spirit is still existing in Hwa Nan College today and many girls are being helped by the faculty and the students, who need God just as much as we did then. At the present time, I have five cousins studying in that school. They are all from non-Christian homes, and two of them are not Christians themselves. I am sure they are going through the same kind of experience that I had. I can assure you that that Christian spirit is going to live in Hwa Nan College in all the years to come.

As we stayed several years in Hwa Nan College, we learned more and more about Christ, and we learned the way to real happiness. When you have this happiness you just cannot keep still. So the next thing we did, my sister and I went home and told our people about it. More than once we were scolded by Mother and many times we were laughed at by our cousins. We found that we could not make our people understand Christ, understand the truth, and to really know the happiness that we had in our school. We went back to school and asked help from our teachers. They were very kind. Through their kindness, in their leisure time, they helped my family.

In two years' time two of my uncles and one of my cousins joined the church. Then our next hope, the biggest hope, of course, was the hope that Mother would become a Christian, but at that time it just seemed the last thing that could happen. It seemed that was the hardest thing to be realized from the way she talked. But as Paul said, "With God all things are possible." And I thank God today that he answered our prayer in 1927. It took my mother thirteen years from the time she first heard about Christ until the time she joined the church.

So we have a very, very happy home, and I tell you today, Christ means real happiness and service to us. It certainly takes one who

has really gone through all the experiences I have to understand how much happier I feel now. When you have lived in the old Chinese home with all its customs and come to a new Christian home under the light and truth of Christ, you can see the bright side of everything and every happening. "And we know all things work together for good for those who love God." These words of Paul have helped me many a time.

Friends, I will tell you right now, that I am glad I am a girl and not a boy, because today in China, men and women have equal rights in privilege and service.

INDIA

REV. BHASKARAO HIVALE

Mr. Chairman, Ladies, and Gentlemen: I consider it a great privilege to be with you this morning and have this chance of speaking to you. When I asked the gentleman who invited me here as to what I should speak about, he did not give me any definite topic. He said, "Say what is on your heart."

I understand that this is a group of people connected with the administrative end of foreign missions, so I am going to speak to you informally about something that is on my heart. There are certain things that I want you to know about myself lest you misunderstand what I am going to say.

I am a direct product of American missionary work in India, a Christian of the third generation, and an ordained minister. I was ordained in Cambridge, Massachusetts, in the Congregational Church. My name appears in the list as a minister in good standing in America. I have charge of an American church, and I have spent seven years at Hartford and traveled in thirty-seven states in America and five Canadian provinces in the Chautauqua lecture circuit. I have been one with you, in all the phases I could possibly get into. I have tried my best to live up to the highest traditions of America and American ideals. At Harvard, with my wife and my three children, I have consciously succeeded in being the self-supporting student which I consider as the highest ideal of the American student.

Although I am not quite satisfied with the arrangement that my board, the American Congregational Board, is making about me in India, I consider the call of Jesus so great that though I am dissatisfied with it, I am going to go back as soon as I can get into India and give the last drop of my blood, the last bit of my energy, for the same ideals for which you have gathered together.

Now get that straight. I am not talking as one from outside, criticizing you. I am talking to you as one of you, with you, fighting just as you are for the Kingdom of God. Now if you will keep these things in mind, I hope you will not consider whatever remarks I

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make later on as fresh, as coming from one who doesn't know and isn't interested. I hope you will get the spirit in which I am going to say to you these things, because I am going to challenge the ideal of foreign missions in the East. I am going to say that you are wrong. I am going to say that you haven't got the glimpse of the highest vision.

I conceive that the missionary movement in the modern world may have three stages. The first stage was when the missionary came to us, as we speak of it in our American language, as father and mother. He was the whole thing.

My father was a preacher and had charge of a small church in Sholapur District. And when there was any difficulty about the Bible, about some interpretation, my father said, "Let's go to the missionary's bungalow and ask what Mr. Harding (or Mr. Gates or some other missionary) thinks about it." And whatever the missionary brother said was taken as an important gospel, and that was the end of it.

That stage is passed. If I have difficulty I don't go with confidence across to the missionary bungalow and get all my difficulties solved by my missionary friend. That was the first stage of missionary life. We were taking you missionaries as the father and mother type, taking whatever you gave to us and never questioning. We were children.

But now I find that we are coming to the second stage of the missionary life, what you call devolution. Now you are sharing with us a great many responsibilities. As I understand it, the missionary ideal set forth by the John R. Mott era, as I would call it, is that the highest ideal is that of devolution. Here is a group of foreign workers in India and here is an indigenous Indian church. The foreign group says, "We are going to decrease; you indigenous church, you are going to increase. And as days go on, you will keep increasing and we will keep decreasing until you have covered the whole field. We will go down and you will go up."

I think that that is a very unfortunate way of putting the thing, at least to my way of thinking. I have talked with some people who were in the Conference, and they tell me the thing I am talking about was not discussed at Jerusalem. If it was not, I am very sorry, but it will be discussed in the next Jerusalem Conference, if it was not in the last, because I feel absolutely sure that this idea of a foreign body working in India and an Indian body working side by side, one decreasing and the other increasing, is a false principle. I think it has already done harm and is going to do more harm.

You have permitted that policy, and yet I dare criticize this morning (please don't forget the spirit in which I am speaking) because I think that here is a five billion horse power machine with only five thousand horse power result. Here is Jesus with the highest possible power, and yet the missionaries and the missionary

movement are achieving very little. It is because of this little difficulty in the way. Three things are happening. One morning I remember at Mahabaleshwar, I was teaching the missionaries in the language, and a very dear friend of mine came to me and said, "I would like to have you preach this morning."

I said, "Why? It is a very important meeting; all the denominations are going to get together. I am just fresh from the seminary. I might say something that might hurt somebody else."

He said, "I know it, but I want you to preach."

I said, "Why?"

He said, "Why you must increase and I must decrease."

I flatly refuse to increase anywhere.

My friend could do it better than I could, and he knew it. But simply because I was an Indian, "Oh, go ahead and increase, and I will sit down and watch you!" False psychology!

It is bad for the soul of the missionary. We are all servants of the lowly Master, and if you come to me with that unselfish spirit, it is there just the same. You might cover it with everything you want to, but it is there. At least we expect it is there. We may be unjust to you, but we think it is there.

Thirdly, it is giving incompetent India a chance to do things they ought not to do. I went to one Church. There was an Indian college student who had just graduated, who had not made up his mind on God or Christ. There was also an American, a graduate of the seminary. He had taken courses of one kind and another and was qualified. There was an election for superintendent of Sunday Schools. Simply because the first man was an Indian, they wanted to vote for him and did. I opposed it. That man had not made up his mind. How could you expect him to teach the children? So this is a false principle upon which you are working—increasing and decreasing. It is not a question of anybody increasing or anybody decreasing. It is a question of comradeship. This is what we want on the foreign field all the time.

The idea of devolution is all right. And we thank you for the spirit that inspires it. But you are not going to succeed in that way. When I am in Harvard University I speak with my professors on perfect equality. We are comrades in search for truth. When I go to Canada, as I did last summer, and traveled in five Canadian provinces in the Chautauqua, I am one of the workers in the Chautauqua. There is no question of one increasing and the other decreasing. We are all co-workers and we do things in such a way that I do not find myself in difficulty. But when I go back to India, I have difficulty, because here is a foreign group and here is an Indian group. I belong to the Indian group, and this foreign group is very wonderful because they are very anxious to decrease and have me increase.

I hope I am getting my point across to you. There is something that I revolt against with all my heart. About twenty years ago an

Indian went to Oxford University and he made good with an English graduate. But as soon as they crossed the Suez Canal and came over to India, the Englishman was different. I believe the English democracy is the best democracy in the world. They are going ahead and are doing things in India. They are using what you call the devolution method. That is, they are training the masses of the people so that some day the Indian people will take charge of things. But they are also picking up Indians that are equally qualified and putting them on perfect equality with the English. They have actually chosen one Indian to be a peer of the realm. The English people are following two methods.

But what are the American Boards following in India? They are still maintaining the idea of the foreign group working and the Indian group there and the two never meet. That is a very fine idea but it is only a second stage. We have to aim at the third stage where there will be no difference. If we study the Buddhist methods and the Mohammedan methods we find the same thing. There is no difference. When England became Christian monks came from Rome and after a while they stopped coming. Very well there is a difference between the two.

There are two things I want to say to you. One is that there should be no difference between the educated Indian and the Indian that is tried in the spiritual way and found to be all right. There is no difference between an Englishman and a Scotchman or a Canadian and an American.

And secondly, I think the time has come when your missionaries should be members with us and not just a foreign body and an Indian body. An Indian wrote a letter to every Englishman in India. He never hated anybody; it is impossible for him to hate anybody. He loves the English. But he said to every Englishman in India, "If you come to India and become Indian with us you are coworkers with us. Stay as long as you want to and let the British Empire prosper. But if you come to us from outside passing over us and ruling over us in your place and saying, 'Increase and Decrease,' and all that, I don't want you." That is the sentiment.

The time has come when we have a third stage of comradeship, which the boards are not willing to give us,—the American and Canadian Boards. And the Canadian boards are more influenced by American ideals than by British ideals. We want to say that the time has come when you want to be one with us. Of course, you don't owe anything to us. You came in and ministered to the low-class people and people bless you for it; you are doing good. You have your hospitals. You are doing good there. I have no complaint for what you have done for me. You are inspired with the love of Jesus, which I have in my whole heart. You are not willing to give one hundred per cent to us. You still want to give far away. And India is different from China. India is different from Japan. I am

told this policy works fine in Japan. What is very fine in China will not work in India, because we are differently situated. We are members of the British Empire and we don't consider the other members of the British Empire any different from us. Foreigners are not foreigners in India any more when we are members of the British Empire working together. India demands that you come to India and work with us in comradeship. There is no difference between you and us for the Kingdom of God.

In 1912, I remember, when Dr. John R. Mott and Sherwood Eddy came to us, that was the first conference. At that time I found religion, that has stood by me through all these years. I was studying in the Hindu college. These men were making more financial sacrifice than most of the missionaries. They had everything that the by-products of Christianity had,—social things and education, and many other things. But I found that Dr. Sherwood Eddy and Dr. Mott presented to me through Christ a picture of a universal judge where there was no race, no color. We were one in Christ. And when I got that conception I immediately decided to be a student volunteer and give all my time for Christian work.

Sometimes I have been rather in doubt about the existence of God, but this vision has come to my rescue. I have said, "If Jesus, who sees a vision that was never seen by anybody, if Jesus was actually willing to die, if he said there was a Father, he knew. Why surely there must be one." This vision has come to me again and again.

My time is up. I hope you will not misunderstand me. I say that your idea of devolution is wrong. We want full comradeship with you. Come and be members of our church. Let there be no difference between foreigners and Indians. Let's follow the ideas of the Mohanmedans, and with the five billion horse power machinery we will give five billion horse power results. Now you are getting only five thousand horse power results.

MADAGASCAR

MR. E. RATEAVER

Ladies and Gentlemen: I have just come from the Inter-Lutheran Mission Conference of North America, in Columbus, where I was asked to speak on the topic, "There Lives a Lutheran Church in Madagascar," for fifty minutes.

The outstanding feature of the native Lutheran Church of Madagascar is the spirit of the union. There is a church nursed by the Norske Missionsselskap and one established by the Lutheran teachers of America, and a third one by the Norwegian Lutheran teachers of America. There are three different branches of the Lutheran Church in Madagascar which have struggled a long time to unite or cooperate.

The mission churches of Madagascar have had the courage to

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unite and establish a nucleus as a basis of amalgamation in the future. We have been able to have an inter-Lutheran Conference. These things have been done by the missionaries, while here at home they have not been able to go so far. So I feel that perhaps the Christians of the mission fields may have something to teach the mother church of America, on the point of cooperation and union.

We in Madagascar feel that there isn't any reason why we should not unite with the other Lutheran bodies and our neighbors. We feel that we ought to cooperate against heathendom and present one front against those who are struggling hard to survive the impact of Christianity, and also the Catholics who are very aggressive in the undermining of the progress of the missions.

Though I have no official capacity to bring greetings, I do so with pleasure. And I have this message to leave with you—that the Christian Church of Madagascar composed of native Christians feel free and strong enough to cope with all difficulties with the assistance of their mother church in Europe and America.

We feel that the church must grow in all its branches—in charity and education and home missions. Not only that, but we feel that the Christians of Madagascar must unite in order to cope not only with the difficulties of heathen worship which confront us but also over against the Catholic missions which are really a stronger enemy than the heathen religion before us.

Now let me say that we are a young church and we are growing, and in fact, most of the work has passed to the natives of Madagascar from the missionaries. The missionaries are like fathers or advisers.

I hope you never think the native church will some day simply say, "Goodbye, Father and Mother, go to your home countries and let us take care of ourselves." I hope that time will never come, because we also need the guidance and confidence of the missionaries, no matter how long we are self-supporting and are able to carry on the work ourselves.

Financial self-support we are going to get. We have no trouble in getting money for schools and churches ourselves. But when it comes to moral support and business conduct of the church, then I say that self-support is still far off. We need the missionaries all the time in our missions as father, guide, adviser, counsel, whom we can go to without difficulty with our perplexities.

As a young church, a working church, a happy church, and a church which sings every Sunday to praise God for the blessings sent to us, from now on until Doomsday, we will need you there.

VI. THE NEEDS OF RURAL POPULATIONS

MEETING THE NEEDS OF RURAL POPULATIONS

MR. Y. C. JAMES YEN

Mr. Chairman and Christian friends of China: Speaking this evening to a group of authorities on various lines of subjects, I feel quite diffident. I feel very much like what we say in Chinese—reciting classics before Confucius.

Perhaps I may speak very briefly tonight on the rural work of the Chinese Mass Education Movement with which I have been identified for almost ten years.

Before I come to the subject—I consider it my great privilege to stand before you, you who are really the power behind the throne, in this splendid and world-wide missionary service that you are rendering. Some of you may not have visited my humble country; some of you have. But whether you have or not, I want to thank you very heartily for the splendid missionary work on various lines which has been carried on in my country. You are the pioneers, introducing model scientific education in China, as well as the great Christian message. I want to take this opportunity to thank you before I have the courage to speak on anything in the line of education in China.

Before I come to speak on rural education, or meeting the rural need in China, may I just take a few minutes, with your permission, to give you a background of the work of the Chinese Mass Education Movement so that you may have a proper setting for the whole work.

This Chinese Mass Education Movement has had a rather unique origin. During the World War, when the Allies needed laborers to go to France, to dig trenches, to build railroads, and to manufacture munitions, they came to North China and recruited about 200,000 of our North China laborers.

As a group of laborers, they did a tremendous piece of work and were very much appreciated by the Allies. When they were over in France, of course, they couldn't talk French or English, and they had a very miserable time. They couldn't get along very well with the British and American and French officers and armies over there for whom they were working.

I was one of those Chinese students who volunteered to go over to France to help them, as a sort of interpreter and a Y. M. C. A. war worker. I was first stationed in Northern France in charge of 5,000 laborers. Living every day, day and night with these laborers I came to know them in a way I never had or could before that, as a member of the student class. They were very homesick, but they couldn't write letters back to their home folks. They were very eager to know what was going on in the war, but they couldn't read any papers.

So I said to myself that one of the things I should do for these men was to teach them the minimum essentials of Chinese language education, so they could write back to their home folks, so they could find out what was going on in the war. There was nobody else there to write a text book, so I had to write a very crude one. There was nobody else there to teach, so I had to be the teacher. With great difficulty out of 5,000 men I enrolled forty Chinese laborers. That constituted my first Chinese class.

I worked with them for about five or six months, every day. I found to my great amazement and inspiration that these so-called coolies, these laborers, so-called lower classes, ranging all the way from twenty-five to about fifty years of age, were not only eager but actually able to learn these difficult Chinese characters. They were already able to write some very simple but crude letters to their home folks. Then I started a paper, just a one-sheet affair, containing all the important news about the war and particular news about their own home districts in North China, which naturally interested them very greatly.

Later on, I was asked to go to Paris, to take charge of the entire educational work for the 200,000 Chinese laborers, and one of the things I did was to call a conference of all the Chinese university men—about 80 of us altogether—to Paris for a one-week meeting. What I did was to pass on to them the little bit of experience I had gained during that one year of practical work with those Chinese laborers, through trial and errors. They became quite enthused, and upon their return to their respective camps, which were scattered in all parts of France, they began to start Chinese classes. The work went on very well indeed, so much so that I was urged to start a larger paper for these Chinese laborers to learn to read.

One day I received a very touching letter from one of the men who had learned to read in France. Literally translated it would run as follows:

“Mr. Yen; Big Teacher:

Ever since the publication of your paper I began to know everything under Heaven. (Slightly exaggerated)
But your paper is so cheap. It costs only one centime a copy. You may have to close down your work pretty soon, so herewith enclosed please find 150 francs, which I have saved during my last three years of labor in France.”

That touched the very depths of my heart. As a member of the student class, coming from a family of generations of Confucian students, I had never associated with laborers before the War. But there I learned about them. I learned about the tremendous need of education for the so-called lower classes, these coolies, and also their tremendous possibilities.

I said to myself: "What is it that makes this great difference between them?" Most of these coolies were just former farmers from Northern China. After all it is but a matter of opportunity. I had opportunity: they didn't have it. When we gave them this opportunity for education, they seized it and proved themselves to be competent and earnest students. So right there and then I resolved that upon my return to China, I would dedicate myself to this education and enlightenment of the millions and millions of unschooled and unlettered men, women, girls and boys of China.

When I went back to China under the auspices of the National Committee of the Y. M. C. A., we carried on four years of research work and also intensive experimentation. We worked out a system which some of you may be familiar with—the so-called Thousand Character system, which contains 1,300 of the most frequently used characters in the spoken language of the Chinese people, and based upon those 1,300 Chinese Characters, we prepared four readers, each reader consisting of twenty-four lessons.

A busy farmer or laborer need only spend one hour a day in the classroom: one hour a day, six days a week, twenty-four days a month. The average man could complete one reader within a month, and the next month complete the next reader. So within ninety-six hours of classroom work, he completes this entire foundation vocabulary of the Chinese language and all the ideals and ideas this vocabulary is capable of expressing and conveying. Each copy costs three cents, the entire schooling in this fundamental of Chinese language costs twelve cents. And it only requires ninety-six hours in the classroom.

We first tried out this work in Central China. Later we tried it out in Chefoo, the home province of Confucius. Then later we went to Hankow. Then we went down to South China to Canton and then back again to Central China.

The concrete result of these experiments made in the different typical regions of China made a nation wide stir among the social workers and business leaders of the country. In the fall of 1923, they held a national conference, which was attended by people from twenty provinces and special districts, and they organized this Chinese National Association of Mass Education Movement. Now there are branches in practically all parts of China. We have between five and six million students in the urban and rural districts of China, and also the Chinese armies. We have between 100,000 and 120,000 volunteer teachers.

The significance of this work so far does not lie so much in the number of students reached but in the fact that a system has been worked out which, if used extensively, is capable of wiping out illiteracy in China. That movement, that part of the work, in teaching people to read, in wiping out illiteracy—that will go on. It is just irresistible in its onward sweep and movement.

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Just about two weeks ago I received a report from my colleagues in Peking. They told me the national government in Nanking, during the last four months, ordered 1,600,000 copies of our text books. So that part of the work will go on, no matter what happens.

But tonight I wish to speak to you particularly on the rural work of the Mass Education Movement. After all the great part of this work, which I have just taken a few minutes to tell, is chiefly in the urban districts. You know China is a nation not so much of these big, large cities but of hundreds of small hsien or districts. China is composed of 1,835 hsien. Roughly, over 85 per cent of our people live in these districts and not in these big cities. I think it is safe to say that over 85 per cent of our people live on the farm. When you think of this mass education you think of the millions of Chinese and you can't help thinking of this 85 per cent of our people. If you want to do mass education you must educate the rural people, the farmers.

So we said to ourselves: How are we going to begin? Here is a tremendous problem. After all teaching people to read is the very first thing. Making people literate is important but it is only the first step. And what after that? What about these millions of farmers in China? What are we going to do for these thousands and thousands of villages in China? Shall we just go to the library and study books from various countries about the rural education and improvement? Are we going to set up a few school buildings for a laboratory for our study? No. There has been too much of that kind of academic work done and too little practical work.

We said: Since China is composed of 1,835 districts, since the life, the modes of living, the culture of one district are essentially similar to that of other districts in other provinces, this province division is a very artificial one. The real unit, the fundamental unit of our country is the hsien which we took as the key unit. So instead of taking a few school buildings for study, we picked out a typical hsien in North China. It is about six hours train ride from Peking, that is, when the railroad is running properly. It has about 300,000 people scattered over about 400 villages.

Then we said: Let's go to that district with living human beings, instead of just posing as scholars and specialists in various lines, living in the city all the time, let's ourselves go down to that village, and live there. Yes, Chinese scholars, Ph.D's. and whatnot, let's all go down and live there! You know there is a Chinese proverb which says, "Unless you go into the lion's den, you won't get the cubs." We are a very ignorant bunch now. We don't know our country. We have been associating with the so-called intellectual and we don't know how the other half fares at all. We have been living a sort of artificial life in a fixed community. There in China we are isolated from the people. We just go from one school to another, and then we have further alienated ourselves from our people by coming

abroad to study. So by the time we get back we are terribly de-nationalized and alienated from the people. So we went to the hsien and I will tell you as briefly as possible about our work.

We are trying to carry out four things in that district and our aim is to modernize that district in every possible way along educational lines, economic lines, social lines, and political lines, and moral lines.

In Chinese, we have three terms. The first means people's intelligence; the second means people's livelihood; the third means people's virtue. That constituted our program in that district. We felt that the first thing we should do was to raise the general level of the intelligence of the farmers in that particular district. Otherwise you can't go very far with them.

You know, farmers are conservative all the world over especially these uneducated Chinese farmers. They are very conservative and very suspicious. So the first thing we did was to promote the people's schools. There is one redeeming feature about our humble country, that is, that no matter how illiterate or ignorant a peasant woman may be, she appreciates the value and importance of education. I suppose that is the result of years and centuries of uncultured civilization in our country. But what they don't understand is this: "You scholars expect us farmers to read? Oh, no! That is funny! You expect us to read!" There has been that distinction. You have the scholar, the man who reads and writes, but he is not the farmer nor the artisan nor the merchant. The merchant doesn't look upon it as a disgrace if he can't read. He isn't expected to. That is for the scholar. The rest of them don't have to. So we have to go to the farmers and to the villages and tell them that they must read.

Shall I take you to one of those villages and let you see how we organized the first school? We have the Chinese village elder, who is elected by the heads of the families in the village. You know, the Chinese villages have been so governed and democratic for centuries. They elect their own leaders. There is the village elder and the associate village elder. He is a man noted for philanthropy or integrity of Character. The first thing we did was to see that man. Of course, when the so-called scholars of the city went to call on the village elder he was very much surprised and felt honored too. He said, "The scholars from the city come and call on me!"

We asked him, "How many people in your village read the books of Confucius?"

He replied, "Why do you ask that question? That is funny! We don't read books here. We are farmers. We are just coolies and tillers of the soil."

We said, "But have you anybody that reads at all?"

"Yes there is one man, the fortune teller. He reads. But the rest of us don't."

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"That won't do. You must read. Think of it! You are Chinese and you don't read the Chinese language!"

"We would like to read, but we don't have any time to do it. We are busy. We have to till our soil, and we have to work for our rice."

We said, "Suppose we have a system which will require one hour a day. Couldn't you spare one hour a day, either early in the morning or late in the evening?"

He answered, "That is funny! Can you read Chinese characters by spending one hour a day?"

"Yes", we say.

"But we haven't the money to pay for the school."

"It costs you only three cents a book. The only cost for the whole study is twelve cents."

"Oh, I don't believe that. That isn't possible!"

"Oh, yes, we have taught many thousands in the cities already." And, of course, that gives us some prestige with him. Then we said, "Won't you call a meeting of the village heads, and you preside, and the rest of us will do the talking?"

He said, "Yes, I will do that much."

So he went out, took hold of a Chinese drum and beat it, and all the village came out, and we held our meeting. The village elder explained it to them. "Here are these learned gentlemen from the city. They tell us we can learn to read Chinese by spending one hour a day, and in four months' time complete the fundamentals of the study. And we have only to spend twelve cents for the course."

Then they gave the rest of us a chance to talk, after the introduction, and we asked them the same questions. We found the same reaction from the audience. We had a thousand or more present, right in the heart of the village, and we asked them, "How many of you can read? Those of you who can read hold up your hands." And not a single one held up his hand.

Then we would speak about as follows: "Don't you feel that it is a disgrace? You know you are Chinese but you don't know how to read! You don't even know how to turn the book! You are blind men, and if you are blind you can't be patriots. You can't do anything for your village, and you can't do very much for your country being uneducated."

Of course it didn't take very long to convince the whole group of the importance of education. What we had to convince them was that it was possible for them to learn at all. So we said, "Those of you who will be willing to learn to read, would you just register your names?" And they would start putting down their names. And we would ask whether there was a capable teacher. It may be the village scribe or the fortune teller. We would get hold of him to be the village teacher, and we would have to train him.

Then we asked, "Have you a school in the village?"

"There isn't even a primary school."

"Have you a temple?"

"Yes, we have a temple."

"Let's use a corner of the temple for a classroom."

Sometimes we can't even get a temple; the village is too poor. Somebody will say, "I have a barn." So we will clean up the barn and use that as a classroom.

Generally the farmers read in the wintertime, because in the summer they are very busy. In North China we have from four to five so-called idle months. So that is the best time for us.

Then we say, "Now we need fuel. Who will do something toward getting fuel for the school?"

One man will say, "I will contribute the fuel."

Then we will say, "We need oil. We have to use a lamp for our study."

One man will hold up his hand and say, "I will contribute oil."

And so in that mass meeting right there, we would have our students registered. We would have our school located and we would have also our teacher and our fuel and our oil provided for us.

Then we would train a teacher for two weeks. The way we would train them is this: We would stay in the village and teach that class or three or four classes for those two weeks and demonstrate the method of teaching, and pass on to another village.

Every village or school is self-supporting. We must have hundreds and hundreds of village schools in China, every one of which is self-supporting. For that matter, all the thousands of schools in China are self-supporting. We emphasize, that no matter how poor a village may be, that village must be responsible for its own education and for its own finances.

We organize a village committee right there, composed of a village elder and an associate village elder, and two or three other men respected in that village. Then in that mass education he carries on the work of that particular village. Then we go to that village from time to time. So in that hsien we have now about 250 schools among the 400 villages. We hope by the end of this year we will have at least two schools for every village.

I am sorry to say that most of our students are men and boys, particularly boys. The women are still very conservative. They refuse to come out to study, so we conduct what we call Home Reading Circles. We send teachers to their respective homes. By the way, these women refuse to be taught by any young men at all. They insist that they should either have women teachers or men with long beards or very venerable looking. From fifteen to eighteen per cent of our students in that district are women.

Now there is this second phase in our work, and that is what we call the survey work. After we have established these schools,—how are we going to win their confidence? How are we going to

make the connecting link in China, as we call it, between ourselves and the farmer? The school is the best way for us to achieve that.

Through these schools we accomplish two things which are very essential in the rural district in China. First, we win their confidence. When we first went there they suspected us of all sorts of things. But later they found out after two years of educational work that we were really helping them and had no ulterior motive to serve at all. Then through these schools we begin to have contacts and access to all these different homes. These schools give us these contacts and help to establish confidence.

After we have done that part of the work, we are ready for the second part, that is the survey. As I hinted a moment ago, we retain our students. We may have studied agricultural theories and even social principles in foreign countries but if we don't know our own country we are very much isolated from the people. So we conducted this social investigation, this survey, covering all phases—their farm income, their expenses, the different types of crops, and so on. We wanted to find the actual problems confronting those farmers in this particular district so that our different lines of rural work would not be based upon imagination, but upon facts as we have found them in that part of the district.

This whole business is conducted not by strange people, wearing strange costumes, talking strange dialects, sent from Peking. That is the way it is done by the government. We have our own students, graduated from our own schools. We train them for two or three weeks. They would go to respective villages and carry on this investigation among their own acquaintances and friends and relatives, of course, under the supervision of our trained secretaries. So you can understand that with that contact and that confidence, we can get any information we want.

The first phase of our work is agriculture. After we have made the contacts in the schools, after we have found out facts about the whole districts through the social survey, then we are ready to tackle some of the problems that are in that district, which come in the agricultural phase of the work. To study agricultural theories in foreign countries is one thing, and to apply those theories and principles to the existing actual conditions prevailing in Chinese rural districts is quite another thing.

May I just cite one concrete case, to illustrate my point? We are carrying on about eight different lines of agricultural experimentation there, but one of the lines of work we are doing is to try to improve the farming implements of the Chinese farmer.

There is a water wheel that is used extensively in China. I am sure many of you who have visited China must have seen it. You have to have two people to wind it. It is a very important implement in Northern China for farming. That has been in use for many centuries. The Chinese farmer is a poor farmer and can't afford

to buy an expensive though very efficient engine to pump water. He owns very, very small tracts of land. I think on the average there is no more than eight or nine acres of land for cultivation. Even though he might be able to afford to buy expensive farming machinery, he has no use for it.

One of our men who specialized in farm engineering in this country, studying in Ohio State University, spent about a half year trying to apply engineering science to the improvement of that old, old water wheel. Finally he succeeded so this scientifically improved water wheel, instead of having two people to wind it, only required one. It irrigated about three times as much land in a day, and what is more, it costs \$2 less than the old water wheel.

Now, friends, that is a very true illustration. That thing underlies the fundamental principle we are following in this whole thing. It is not enough that we work out something that is very ingenious and wonderful, but we must think of the economic situation and standing of these farmers, also their intellectual standing, and we must also remember this: We want to carry on that piece of work as a model so that 1,834 hsien can copy and duplicate it. In all our work, educational, social, and economic we have this one thing in our minds: Can another district or village duplicate this without having to require a large number of experts and specialists? If it cannot be done it is a failure.

That is the situation in the present-day China. Maybe a generation from now it will be a different question. But we must start with the farmer where he is now, and gradually lead to where he ought to be. That is what we want to do. So what we are trying to do now is to build a new China upon old foundations.

We must make the whole thing self-governing; make the farmers help themselves. When we have improved anything at all, we have a demonstration and invite our graduate students to come and bring their friends. The first time we demonstrate these improved methods we do not invite anybody except our own graduate students. We want to make them feel that they are much more respected than the rest and have an advantage over the other people who never attended our schools.

Being our own students who already have a great deal of confidence in us it doesn't take long to convince them, and they go out and carry on the same thing on their farms. And then we establish a demonstration farm. We have our demonstration and then we have demonstration farms. We don't allow everybody who wants to carry on this newly improved method to do it. We only select the very best, the most reliable, dependable, and brilliant students of our schools. In this way we make absolutely certain that your methods are going to prove a success. After all, when this work is carried on on their own farms, it convinces their fellow farmers.

If the whole thing were worked out very successfully on our

own farm with our own group of specialists and experiments, you couldn't convince them. But when the same work is carried on by the farmers, that is the thing will spread it. You don't have to do any propaganda. It spreads by itself.

We have now over two hundred demonstration farms. The students act as demonstrators and teachers. After they have successfully demonstrated their methods—that is one of the conditions, to conduct a demonstrating farm—they must teach others the improved methods.

In the fall of 1927, we had a big agricultural fair. You may have heard of our Chinese Temple Fair. The Temple Fair is a time-honored institution. You generally get literally thousands of farmers to come to it. So in the fall of 1927, we utilized the Temple Fair to conduct our agricultural fair, and we invited our graduate students and expected about 10,000 farmers to come. We asked them to bring their own products of various kinds for an exhibit and a competition.

Instead of 10,000 farmers turning out, we had over 40,000 farmers attending. They came, dragging these donkey carts—the whole family, father and mother and daughter and son, with the farm products on the car.

The greatest general stationed in that particular district happened to be there. So we invited him to come. Of course, we invited the magistrate and all the heads of the departments and all the important gentry came. Prizes were given to the best of the farm products and also prizes were given to the individual farmers.

You may be interested to know what the prize was. It was just a piece of paper, about that long and that wide (demonstrating). Those who have been in China will appreciate it. Maybe it cost about ten cents. But there are four characters written on that paper and those four characters were written by one of China's greatest scholars. There was just the paper and those four characters praising the achievements of that farmer. He would take it back and frame it and hang it up, putting it in the most prominent and important place in his home.

The general gave out the first prize. Of course, there were second and third prizes to the individual farmers. I can see the face of Lo Wan, who won the first prize, march up in the midst of roaring. You know the Chinese people when they get excited, go, "Ha! Ha! Ha! Ha!", a sort of clapping of hands, and cheering the man up. He was very much embarrassed and yet very proud. He walked up to the platform to receive this tablet from this big general. He looked as if he had just received a diploma or an imperial degree in the old days. He was in the midst of 40,000 fellow farmers. Now that, of course, created a tremendous sensation all over the district and the neighboring districts also.

But I must pass on to the last phase of our work, and that is

not the least important. That is the people's morals or people's virtues. We are trying to create a sort of public-spiritedness among these Chinese farmers, through a process of Chinese citizenship training.

In China the strength of our country lies in the clan. But that is also one of the curses of our country. It is the perverted idea of this clan that is really the curse of our country. At the same time, the strength of our country also lies in that. So we are trying to encourage province consciousness, perhaps a world consciousness one of these days.

One of the ways of doing that is this: We organized alumni associations. We have these graduates from the village schools. We organize these into alumni associations, so each village has its alumni association. Then we organize intervillage alumni associations. These associations form the new clan in all these student villages, through which we launch various programs. We do our educational work and social survey work through the village alumni associations. That is the foundation of our work.

We organized what we call the Inter-village Athletic Contest. Take, for instance the Chinese shuttlecock. Some of you have played Chinese shuttlecock. It is an individual sort of a game. It is played by the person himself. Instead of trying to encourage that sort of thing, that individualistic attitude, we organize them into groups, so we will have a team score, so the farmer who kicks that shuttlecock now, instead of kicking for himself, kicks for his whole team. So it is an old Chinese game in which we are trying to put a new conception.

Another thing is the drama. Those who have visited Chinese villages know that no matter how poor they are, they have a sort of theatrical open-air stage. I don't know of any other thing that has exerted greater influence on the social and moral life of the Chinese people than the Chinese theatrical stage. One of our men has studied in the Harvard work shop and specialized in drama. He lives among the farmers studying the conditions there. He has two or three plays which have proved to be very, very effective. One is called, "The Handicaps of an Illiterate Farmer." Another is called, "The Disadvantages of a Clannish Farmer." Another is called, "The Light of the Common People." Another is called, "Princely Man."

Literally thousands of farmers come to see these plays. Of course, there are no seats for them. In China the common people always stand up. They can stand there by the hour to see these plays. That has done a great deal toward bringing the people from the various villages together. Then we organize them for all kinds of activities for public welfare. Through these intervillage activities we are gradually creating a sort of community consciousness among these village farmers.

Now I hope I haven't created the wrong impression, that we have

done a great deal already in that district. Far from it. We are just beginning. We are handicapped in finances and handicapped in trained men. I think one of the things which I must tell you, before I sit down, about our work is this: What has encouraged me and inspired me and is now driving me on to do this kind of work is the joining in, of a number of very fine men, men of high caliber.

About three weeks ago I received a letter from one of my colleagues telling me about a very interesting trip they made. They had been to Peking and were making the trip back again.

They went to the railroad station and tried to get tickets but there were no tickets; there was not even standing room. They went back the next day and couldn't get tickets. Finally they got a colonel to help them, and he got standing room for the four of them.

They had to go on what you would call a flat car, without any covering at all, a sort of freight car. Ordinarily, as I said a moment ago, it would take only six hours, but when these gentlemen went it took about twenty-four hours. And there was no covering on the car at all, and it was a cold night and was snowing. And they told me that they had to huddle together to keep warm.

And do you know what they were doing, when they were suffering from the cold in that freezing night? They had the warmest of hearts and the noblest of souls, for they wrote six poems. One of them wrote to me afterward and said, "You may be amused to read these poems, so I am enclosing them." He wrote in Chinese style.

I read then and was really greatly impressed. Then a couple of weeks ago, I had a meeting with ten men from China, students who are either getting their Ph.D's in education or politics or have gotten their Ph.D's. They were interested in the matter of education, so we had a talk. I am afraid my talk didn't make any impression on them.

Finally I said, "I have six poems here, and I shall read these poems to you." I didn't tell them who wrote them. I read one poem and then another. When I came to the end of the sixth poem, I saw those students were simply spellbound. That is the only way I can express it. Then they said, "Who are these men who wrote these poems?"

It is a good sample of some of my colleagues who are in the Mass Education Movement. One is an old Chinese scholar. He received his first imperial degree when he was only fourteen years of age. Those of you who know what the old classic examination meant would appreciate that. He was a prodigy. Then when the examination was abolished, he went to Japan to study. He was there off and on for about ten years. Then he came to this country. He represented his own province in the first Chinese Parliament. Then he was dean of the National Law University. Three and one half years ago, he left the University and came to us at one third of the salary

he used to receive. His name was Mr. Chen. I think two of the poems were written by him.

Another man has a Harvard Ph.D. As far as my knowledge goes, he is the first Chinese student to enjoy the distinction of receiving a Doctor's degree from Harvard. He is also editor of the literary supplement of the Peking Paper, an outstanding literary work in China. He wrote one poem.

Another man was the founder of the National Art College of China, a very brilliant man, whose paintings are very much appreciated. He was president of the College for seven years. He resigned from his presidency and came with us.

And the fourth is an agricultural man, who took his Master's degree in Cornell, in Agricultural Economics. Then he went to Rome and studied in the International Institute of Agriculture. He practiced in the United States Department of Agriculture for probably a year and went back to China and taught for two years. About two or three years ago he resigned his professorship and came with us.

Those are the four, that quartette that wrote those six poems which made such a profound impression upon those Chinese students. I said to them, "Fellows, do you want to come and join us? You have to be able to have the warmth of heart and the nobility of soul to write poems when you are almost frozen to death." That is all we can offer—cold, hunger, and suffering. Friends we are just beginning but I am very much encouraged by the splendid men who are working with me.

I was asked to say just a word as to what kind of rural missionaries we need in China. I don't know how much to say about that, because in the first place, I am not in very close touch with the missionary work, and I don't know anything at all about the rural missionary work, in the world. I know of some of it in China. Many of them are doing very good work.

But following what I have been talking about, may I just say this: In order that a rural missionary may be able to render effective service to China, he ought to have these few qualifications, it seems to me.

First of all, he must be a man who can speak Chinese. In the second place, he must be a rural missionary who is willing and who is only too happy to be identified with the Chinese farmer. The so-called Ph.D.'s, the educated men, they have to go down and live with the farmers. It is only by living with them that they can possibly learn to know about their problems, or that they can expect to be of any use to them.

We have a great deal to learn from the farmers, as Dr. Butterfield must have told you. We can't teach them everything; we have lots to learn from them.

The thing the missionary must do is this: He cannot go in there

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and build a house that is so much better than the houses the farmers live in. That is what we are trying to avoid ourselves. When you do that you are just alienating yourselves. Oh, they may come into contact with you, but somehow you who live in the more comfortable house, while they live in the mud huts never become friendly with them. Somehow, psychologically, it doesn't work at all. So our men there are trying also to live in these mud huts.

We are trying to have them scientifically constructed so that we will have a little better ventilation, but we live as much as possible as the farmers themselves live. That is what we want to do.

Of course, meanwhile we want to elevate their standards, but only as far as they can keep pace with us. We mustn't be so different from them, so above them in our ways of doing things that we would be absolutely foreigners to them. Our Chinese students must be willing to identify themselves with the Chinese farmer. Last, but not least, they must live the life of the Chinese Christ.

Of course, I am just thinking of the rural missionary. As to organizations such as ours, the Mass Education Movement and many other Chinese national institutions, they can do a great deal to help us. For instance, take the Tiag Hsien work. It is a tremendous piece of work. How can we possibly handle it alone. We must have the cooperation of a number of these institutions. Right at this time I can use at least fifty Christian trained scientists to help us in research work as teachers to train our men.

How are we going to train our men? Not by putting them into cities, no. Not by putting them into comfortable buildings, no. We are going to live in the mud houses. Now we are in no position to train anybody else; we don't know anything else ourselves. Maybe after five years we will have learned something. Maybe then we can get these Chinese students, university men, to come to Tiag Hsien, not to establish a college in Peking for rural workers, but right there in Tiag Hsien, to live among the farmers in mud houses.

Now, friends, if the conceited, complacent, self-styled intellectuals, would be willing to go to the villages and live there one year for training, and be willing to put up with the life of the Chinese farmer for a year, I think they would be able to do something for the poor farmers, the 300,000,000 poor farmers in China, and not until then.

True, the work for these farmers is no holiday task. But the requirement for the Christian scientists who will come to help us and work with us would perhaps not be nearly so strict, so severe, as the requirement for the rural missionary. All the scientist needs to be is a Christian and a scientist, to help the other Chinese students. But if he is to be a missionary, he must be all these four things.

QUESTIONS SUGGESTED FOR THE USE OF MISSION BOARDS IN STUDYING THE FINDINGS OF THE JERUSALEM MEETING

(These questions are prepared to help those who make a study of the report of the Jerusalem meeting of the International Missionary Council which is published in eight volumes.)

I. THE MESSAGE

1. What are the motives which impel intelligent men and women in our Churches to support the missionary enterprise? Which of these motives are gaining in force?

2. Has the Jerusalem message confronted the Christian forces in North America with any new obligations which our Board ought to consider? If so, what are these obligations and how shall we assume them?

3. Does our Board recognize important values in non-Christian religions? If so, what attitude does it take toward these values and how does this affect conviction as to the uniqueness and universality of Christ?

4. What emphases in the Jerusalem statement on the Christian message are of most value to our Churches in arousing in them the will to meet their missionary obligations?

5. What changes in our missionary program, if any, are needed to exalt the spiritual and redemptive purposes in our undertaking?

II. RELIGIOUS EDUCATION

1. To what extent and in what respects is the program of Religious Education, as supported by our Board, consistent in aim at least with that outlined at Jerusalem?

2. What measures have been taken or should be taken to bring before the makers of our field policies and program the meaning, the implications and the values of such an educational ideal?

3. How far are our personnel prepared by natural gifts and by technical training to institute and apply modern educational technique generally in our fields?

4. What Board measures will be called for to make the values of the best religious educational methods available to our fields within the next five years?

III. RELATION BETWEEN THE YOUNGER AND OLDER CHURCHES

1. What changes in our Board policies in recent years give indication of shifting relationship between the Church in North America and the younger Churches on the Mission fields? What changes remain to be made before the Jerusalem ideal is realized?

2. How far should we endeavor to duplicate our home Church machinery in foreign mission fields?

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3. Will the conception of foreign missions which centers on transplanting the Church in the mission field have any bearing on the attitude of our Board and Churches toward their missionary obligations—whatever these may prove to be? If so, how?

4. What changes, if any, should be effected by our Board in missionary recruiting and in our list of essential qualifications in view of the changing relationships between the older and younger Churches?

IV. THE CHRISTIAN MISSION IN RELATION TO INDUSTRIAL PROBLEMS IN ASIA, AFRICA AND LATIN AMERICA

1. What essential facts in the Christian message make it necessary for the Churches to consider the Christian mission in relation to industrial problems abroad?

2. What are the phenomena of our present social and economic order which as a Mission Board we must recognize? What effect should these have upon our program?

3. What adjustments in the program of our Board ought to be made to enable our missionaries to give greater help to the Christian Churches of other lands in their efforts to Christianize social and industrial relations?

4. Do we as a Board believe that our Churches are ready to support a missionary program which has as its objective making Christ Lord in all realms of human relationships and activities?

V. THE CHRISTIAN MISSION AND RACE RELATIONS

1. Why is this an immediate and pressing problem for my Board?

2. To which inter-racial problems raised at the Jerusalem meeting should our Board give its attention as related to its work?

a. On the foreign field.

b. In its home base promotion.

3. Are there racial conditions and problems on any of our fields in which our missionaries should take a greater interest? How can we as a Board encourage and co-operate?

4. By what practical steps can we encourage immediately right and just racial adjustment in:

1. The foreign field.

2. At the home base.

3. Among our constituency.

5. With what agencies can we co-operate to create better racial relations and justice for people of other races at home; abroad?

6. What influence, if any, have our racial attitudes and relationships in America upon our missionary appeal? Why? Give some specific instances.

INTERNATIONAL MISSIONARY COUNCIL

7. What practical concern to us is the Oriental criticism of our own racial attitudes,—for our Boards, for our Church membership?

VI. MISSIONS AND RURAL PROBLEMS

1. What proportion of the people whom the missions (of our Board) are endeavoring to reach live in rural districts? To what extent has this fact influenced the policies of the Board—(a) in the appointment and training of its missionaries and (b) in the work of the institutions it supports? What proportion of the funds of the Board are given for work among rural peoples, and how does this compare with the answer to the first question?

2. How can the work of the Churches be adapted so as to serve the rural people more effectively? In evangelism? In elementary schools? In adult education? In health programs? In family life? In ameliorating economic conditions?

3. What more can the Board do to aid in the training of a personnel devoted to rural service, and in providing sympathetic supervision and friendly visitation of rural work wherever such work has been developed?

VII. INTERNATIONAL-INTERDENOMINATIONAL CO-OPERATION

1. What activities of the International Missionary Council (as set down in the constitution as recommended at Jerusalem) promise to mean most to our Board? And why? Which seem of least pertinence?

2. What further should be done by our North American Boards, working in co-operation, to bring about an increased mutual helpfulness and a deeper spiritual fellowship? In view of the present inclusive task faced by the North American Boards, what, if any, portion or aspect of this task can best or only be accomplished by closer co-operative processes?

3. Are we as a Board getting all the help we might get, and giving all the help we might give by interchange of plans, policies, home cultivation methods and materials? If not, what are your recommendations toward this end?

4. How do the International Missionary Council and the Foreign Missions Conference differ in purpose, scope and function? How do they serve our Board?

5. What steps is our Board ready to take to further a larger measure of co-operation between Boards in such matters as Christian literature? List the projects of our Board which might be pushed forward by more co-operative planning and effort.

VIII. HOME BASE

1. How can we make our missionary objectives and program of service better known in our Churches?

INTERNATIONAL MISSIONARY COUNCIL

2. What changes in program or relationships on the mission fields need careful interpretation in our Churches?

3. Are the things we stress in our mission interpretations securing recruits from among the ablest and most promising youth of our Churches and colleges?

4. Are our Churches prepared by education and by spiritual endowment to accept the new relationship of younger and older Churches with its implications?

5. Is the subject matter of our missionary education of the right sort to meet the needs of the situation on the one hand, and of the Church membership on the other? What recommendations would we make following this discussion?

APPENDICES

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES
(EXCLUSIVE OF LATIN AMERICA)

<i>Boards or Societies</i>	<i>Income from Living Donors 1927</i>	<i>Expenditures Recurring Items 1927</i>
CANADIAN BAPTIST	\$182,147.23	\$150,000.00
CHURCH OF ENGLAND, CANADA	217,746.65	248,570.10
UNITED CHURCH, CANADA	960,000.00 (Est.)	960,000.00 (Est.)
UNITED CHURCH, CANADA, WOM.	476,400.00 (Est.)	476,400.00 (Est.)
DOM. COUNCIL Y. W. C. A.	9,713.65	9,211.06
AMERICAN ADVENT	29,451.69	35,170.45
AMERICAN ADVENT, WOMEN	18,116.57	24,800.00
SEVENTH-DAY ADVENTIST	2,733,503.15	2,733,503.65
ASSEMBLIES OF GOD	216,797.17	198,026.08
NATIONAL BAPTIST	68,337.35	45,239.47
AMERICAN BAPTIST	832,955.14	1,472,038.70
AMERICAN BAPTIST, WOMEN	359,101.30	359,101.30
SEVENTH DAY BAPTIST	10,507.28	15,812.87
CHURCH OF THE BRETHREN	236,312.66	284,660.30
BRETHREN IN CHRIST	28,004.25	27,396.25
BRETHREN CHURCH	38,568.88	33,965.38
CHRISTIAN AND MISSIONARY ALLIANCE ..	641,647.17	445,983.44
CHRISTIAN CHURCH	44,823.49	42,173.58
CHURCH OF GOD	114,323.67	101,322.57
CHURCHES OF GOD	8,298.29	12,000.00
AMERICAN BOARD	1,194,169.14	1,747,570.06
UNITED CHRISTIAN MISS. SOC'Y.	906,401.40	798,466.53
PROTESTANT EPISCOPAL	1,028,100.00	1,028,100.00
EVANGELICAL CHURCH	151,526.26	201,116.94
EVAN. CHURCH, WOMEN	78,269.50	28,211.06
EVANGELICAL SYNOD	155,196.59	118,172.52
FRIENDS OF PHILADELPHIA	28,774.10	30,429.18
AMERICAN FRIENDS	96,260.38	81,976.04
FRIENDS, OHIO MEETING	27,739.00	29,000.00
HEPHZIBAH FAITH	8,623.83	8,966.68
PILGRIM HOLINESS	56,010.35	55,074.47
LUTHERAN BRETHREN	16,000.00	17,000.00
LUTHERAN FREE	38,235.89	35,218.64
LUTHERAN, OHIO, AND O.S.	43,577.00	43,577.00
LUTHERAN NORWEGIAN	315,797.11	355,113.92
LUTHERAN, IOWA, AND O.S.	59,616.14	71,566.55
LUTHERAN, MISSOURI SYNOD	224,356.87	201,578.88
LUTH. EV. LUTH. ORIENT	20,923.16	26,024.09
LUTHERAN, UNITED	685,316.27	847,324.79
LUTHERAN, AUGUSTANA	154,357.00	146,787.00
MENNONITE BD. MISS. CHARITIES	79,250.32	94,569.20
MENNONITE BRETH. CH. N. A.	51,674.43	50,370.50
CHINA MENN. MISS. SOCIETY	18,576.00	17,001.34
MENNONITE GENL. CONF.	117,557.35	117,086.86
METHODIST EPISCOPAL	2,941,774.92	2,360,473.32
METHODIST EPISCOPAL, WOMEN	2,223,658.12	2,065,047.32
AFRICAN METHODIST EPIS.	87,646.07	77,858.41
AFRICAN METH. EPIS. ZION	24,177.24	23,450.99
METHODIST EPIS. SOUTH	1,306,605.69	643,020.44
METHODIST EPIS. SO. WOMEN	631,094.34	400,768.67
FREE METHODIST	137,866.44	152,823.93
PRIMITIVE METHODIST	6,920.00	6,072.00
METHODIST PROTESTANT	101,894.00	100,262.00
METHODIST WESLEYAN	51,194.60	47,357.19
MORAVIAN	16,865.67	28,053.94
NAZARENE	195,073.69	202,877.99
MISS. BANDS OF THE WORLD	13,500.00	13,500.00
ASSOCIATE PRESBYTERIAN	793.55	650.00
ASSO. REF. PRESBYTERIAN	45,069.00	45,858.00
PRESBYTERIAN, SOUTH	1,308,055.00	1,243,884.00
PRESBYTERIAN, U. S. A.	4,037,455.00	4,055,831.45
REF. PRESBY. CH. N. A.	6,885.58	6,871.10
SYNOD. REF. PRESBYTERIAN	36,927.71	53,083.26
UNITED PRESBYTERIAN	620,629.00	688,100.00
UNITED PRESBYTERIAN, WOMEN	192,253.38	401,145.20
CHRISTIAN REFORMED	32,038.68	38,761.25
REFORMED CHURCH, IN AMERICA	307,569.00	460,324.89
REFORMED CHURCH, WOMEN	164,959.40	164,508.08
REFORMED CHURCH IN U. S.	406,962.13	425,149.86
REFORMED CHURCH IN U. S., WOMEN ..	128,616.04	127,278.53
SCANDINAVIAN ALLIANCE		

<i>Boards or Societies</i>	<i>Income from Living Donors 1927</i>	<i>Expenditures Recurring Items 1927</i>
SCHWENKFELDER CHURCH IN U. S. A.....	\$5,018.82	\$4,800.00
UNITED BRETHREN DOM. & FRON.....	11,921.14	18,989.35
UNITED BRETHREN IN CHRIST.....	188,881.77	168,729.92
UNIVERSALIST	10,275.94	10,275.94
UNIVERSALIST, WOMEN	8,240.21	8,068.17
AMERICAN BIBLE SOCIETY.....	368,164.70	272,100.00
AM. TRACT SOCIETY.....	27,341.97	54,637.77
STUDENT VOL. MOVEMENT.....	77,610.78	81,558.07
WORLD S. S. ASSOCIATION.....	47,687.50	63,091.18
Y. M. C. A.....	1,447,262.89	1,788,915.16
Y. W. C. A.....	372,648.90	277,000.00
AMERICAN UNIVERSITY, CAIRO.....	74,680.66	101,650.60
SUDAN UNITED MISSION.....	2,135.02	1,801.74
LINGNAN CHRISTIAN COLLEGE.....	29,406.00	126,257.00
YALE FOR. MISS. SOCIETY.....	38,000.00	38,000.00
WORLD CHRISTIAN ENDEAVOR UNION.....	10,545.61	8,703.59
AM. MISSION TO LEPERS.....	189,377.34	177,564.53
CEYLON & INDIA GENL. MISSION.....	28,000.00	28,000.00
CHINA INLAND MISSION.....	(222,695.00)	(270,489.00)
INLAND SO. AM. MISS. UNION.....	39,533.01	39,117.79
UNITED FREE GOSPEL M. S.....	8,000.00	4,000.00
SUDAN INTERIOR MISSION.....	56,000.00	56,000.00
WOMEN'S UNION M. S.....	24,642.01	89,379.89
WOMEN'S CHR. COLLEGE, MADRAS.....	7,000.00	9,203.61
UNION MISS. MEDICAL SCHOOL.....	8,000.00	10,000.00
	\$31,162,417.20	\$31,346,972.63

SUMMARY OF EXPENDITURES ON PROTESTANT FOREIGN MISSION WORK

FOR 1927

<i>Contributing Countries</i>	<i>Amounts</i>	<i>Par rate of Exchange</i>	<i>Reduced to American dollars</i>
AUSTRALIA	£ 285,701	4.86%	1,374,864.51
BELGIUM	Fr.* 145,684	.02781	4,051.47
DENMARK	Kr. 2,021,713	.268	541,819.08
FINLAND			
3 Societies	M. 6,170,506	.0252	155,496.75
FRANCE	Fr. 3,835,834	.0392	150,364.69
GERMANY	M. 5,728,059	.0238	136,327.80
GREAT BRITAIN	£ 2,349,502	4.86%	11,433,264.11
NETHERLANDS	Fl. 1,385,317	.402	556,897.43
NEW ZEALAND	£ 95,000	4.86%	462,300.00
U. S. A. AND CANADA	***34,679,563	.....	34,679,563.00
NORWAY	Kr.* 3,894,000	.268	1,043,592.00
SWEDEN	Kr. 3,847,327	.268	1,031,083.64
SWITZERLAND	Fr. 1,594,925	.193	307,820.53
SOUTH AFRICA	£ 100,000	4.86%	486,612.50
			\$3,332,591.00
			\$52,364,057.51

*1926.

**Includes \$3,332,591 expended in Latin America of which \$2,754,162 was administered under foreign mission board supervision and \$578,429 was administered under home mission board agencies. These figures for Latin America are an average for the five years 1920-25, prepared in 1926, and are the latest collected for this area. The sum expended by North American boards and societies in other areas in 1927 as \$31,346,972.

BOARDS AND SOCIETIES OF THE FOREIGN MISSIONS
CONFERENCE OF NORTH AMERICA

CANADA

Canadian Baptist Foreign Mission Board
223 Church Street, Toronto, Ont.
REV. HARRY E. STILLWELL

Missionary Society of the Church of England in Canada
604 Jarvis Street, Toronto, Ont.
REV. CANON S. GOULD, M.D.

Presbyterian Church, Canada, General Board of Missions
372 Bay Street, Toronto, Ont.
DR. ANDREW S. GRANT

United Church, Canada, Board of Foreign Missions
299 Queen Street, W., Toronto, Ont.
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DR. A. E. ARMSTRONG
DR. J. H. ARNUP

Woman's Missionary Society of the United Church, Canada
411 Wesley Bldg., Toronto, Ont.
MISS EFFIE A. JAMIESON

Dominion Council of the Y. W. C. A., Foreign Dept.
12 Dundonald Street, Toronto, Ont.
MISS ROSE BEATTY

UNITED STATES

American Advent Mission Society
160 Warren Street, Boston, Mass.
REV. HARLEY W. HEWITT

Woman's Home and Foreign Mission Society, Advent Christian Denom-
ination
5 Whiting Street, Boston, Mass.
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General Conference of Seventh-Day Adventist Denomination
Takoma Park Station, Washington, D. C.
REV. CECIL K. MEYERS

General Council of the Assemblies of God
336 W. Pacific Street, Springfield, Mo.
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American Bible Society
Bible House, Astor Place, New York, N. Y.
DR. ERIC M. NORTH

American University at Cairo
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MR. HERMAN A. LUM

American Baptist Foreign Mission Society
276 Fifth Avenue, New York, N. Y.
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Woman's American Baptist Foreign Mission Society
276 Fifth Avenue, New York, N. Y.
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Foreign Mission Board of the National Baptist Convention,
701 So. 19th Street, Philadelphia, Pa.
REV. J. E. EAST, D.D.

*Scandinavian Independent Baptist Denomination
P. O. Box 325, Britt, Iowa
REV. JOHN FONSTROM—1233 Van Buren Street, Hammond, Ind.

Seventh-Day Baptist Missionary Society
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*Lott Carey Home and Foreign Mission Convention
Box 177, Phoebus, Va.
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*Christian Missions in Many Lands (Plymouth Brethren)
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260 West 44th Street, New York, N. Y.
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Foreign Mission Board of the Christian Church
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706 Church Street, Nashville, Tenn.
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*Associate Presbyterian Church
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Women's Missionary Society of the General Synod of the Reformed Church in the U. S.

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Scandinavian Alliance Mission of N. A.

44 North Ashland Blvd., Chicago, Ill.

REV. T. J. BACH

Swedish Evangelical Mission Covenant of America

136 West Lake Street, Chicago, Ill.

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Home and Foreign Board of the Schwenkfelder Church in U. S. A.

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American Council of the Sudan United Mission
Third and Reily Streets, Harrisburg, Pa.
REV. B. H. NIEBEL, D.D.

Foreign Mission Society of the United Brethren in Christ
1904 U. B. Bldg., Dayton, Ohio
REV. S. G. ZIEGLER, D.D.

Domestic, Frontier and Foreign Missionary Society of the United
Brethren in Christ
Huntington, Ind.
REV. J. HOWE

Universalist General Convention
176 Newbury Street, Boston, Mass.
REV. ROGER F. ETZ

Women's National Missionary Ass'n of the Universalist Church
176 Newbury Street, Boston, Mass.
MRS. J. W. VALLENTYNE—216 Vaughan Street, Portland, Me.

National Council Y. M. C. A., Foreign Division
347 Madison Avenue, New York, N. Y.
MR. E. T. COLTON

National Board Y. W. C. A., of the United States, Foreign Dept.
600 Lexington Avenue, New York, N. Y.
MISS SARAH S. LYON

Yale Foreign Missionary Society
5 White Hall, New Haven, Conn.
MR. PALMER BEVIS

American Tract Society
7 West 45th Street, New York, N. Y.
REV. WILLIAM H. MATTHEWS, D.D.

Missionary Education Movement
150 Fifth Avenue, New York, N. Y.
MR. FRANKLIN D. COGSWELL

Student Volunteer Movement for Foreign Missions
419 Fourth Avenue, New York, N. Y.
REV. JESSE R. WILSON

World's Sunday-School Association
216 Metropolitan Tower, 1 Madison Avenue, New York, N. Y.
REV. ROBT. M. HOPKINS, D.D.

*Have been regarded as members of the Conference but have not recently contributed to its support.

Boards and Societies which contribute to the support of the Conference but are not constitutional members:

Africa Inland Mission
373 Carlton Avenue, Brooklyn, N. Y.
REV. H. D. CAMPBELL

American Mission to Lepers
156 Fifth Avenue, New York, N. Y.
MR. W. M. DANNER

Board of Missions, California Yearly Meeting of Friends Church
REV. CHARLES S. WHITE—Strathmore, Calif.

Ceylon and India General Mission
153 Institute Place, Chicago, Ill.
MR. DAVID MACNAUGHTON

China Inland Mission
237 W. School Lane, Germantown, Philadelphia, Pa.
MR. H. EDWIN V. ANDREWS

Inland South American Missionary Union
113 Fulton Street, New York, N. Y.
REV. JOSEPH A. DAVIS

Inter-Synodical Evangelical Lutheran Orient Mission Society
Gettysburg, Pa.
REV. E. C. CRONK, D.D.

Sudan Interior Mission
296 Garfield Place, Brooklyn, N. Y.
MR. JOHN J. TROUT

Union Missionary Medical School for Women, Vellore, South India
44 Garden Street, Cambridge, Mass.
MRS. F. G. COOK

United Free Gospel and Missionary Society
Turtle Creek, Pa.
MR. F. J. CASLEY

United Holy Church in America
910 Ridge Avenue, Winston-Salem, N. C.
REV. E. B. NICHOLS

Women's Christian College, Madras
44 Garden Street, Cambridge, Mass.
MRS. F. G. COOK

Woman's Union Missionary Society
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MRS. S. T. DAUCHY

World's Christian Endeavor Union
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- Wilson, Rev. J. R., Student Volunteer Movement
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- *Wyman, Rev. F. W., Evangelical Lutheran Augustana Synod
- Yoder, Bishop Sanford C., Mennonite Board of Missions and Charities
- *Zwerner, Mrs. F. G., United Lutheran, Woman's
- Zwier, Rev. D., Christian Reformed

THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

ARTICLE I. NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

ARTICLE II. FUNCTIONS

The functions of the Foreign Missions Conference of North America are to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; to provide, through its Committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

ARTICLE III. AUTHORITY

Sec. 1. The Conference and its Committees represent the participating Boards and Societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

Sec. 2. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Article on Voting, request or authorize the Conference or its Committees to act.

ARTICLE IV. MEETINGS

Sec. 1. A meeting shall be held annually in January at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

Sec. 2. The meetings of the Conference are not held for the purpose of exploiting or indorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

ARTICLE V. MEMBERSHIP

Sec. 1. Foreign missionary Boards and Societies, having separate church constituencies in the United States and Canada, whose annual incomes are less than \$20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or Societies having incomes between \$20,000 and \$100,000 shall be entitled to be represented by three delegates, including executive officers. Boards or Societies having incomes over \$100,000 shall be entitled to one additional delegate for each additional \$100,000 or fraction thereof. Boards and Societies having incomes over \$800,000 shall be entitled to one additional delegate for each additional \$200,000 or fraction thereof.

Sec. 2. Boards or Societies conducting both home and foreign missions shall base their representation on their income or pro rata expenditure for foreign missions.

Sec. 3. For purposes of representation in the Conference, the income of a

Woman's Board or Society of Foreign Missions, whether auxiliary or independent of the General Board of the Church to which it belongs, may be included as part of the income of such General Board, and the General Board shall, if practicable, arrange with the Woman's Board for its proportionate representation in the Conference.

Sec. 4. The Conference after investigation by the Committee of Reference and Counsel and favorable recommendation to the constituent Boards at least three months before any annual meeting may by two-thirds vote admit to membership in Conference any foreign mission Board, society, or agency whose objective and principles as expressed in its Constitution are in harmony with the ideals and purposes of the Foreign Missions Conference. An organization thus admitted to membership in the Conference shall be entitled to be represented in the Conference on the basis provided for in Section 1 of this article.

Sec. 5. The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational cooperating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constituencies:

- (a) The American Bible Society.
- (b) Foreign Committee of the National Councils of the Young Men's Christian Associations of the United States of America and Canada.
- (c) The Foreign Division of the National Board of the Young Women's Christian Associations of the United States of America.
- (d) The Foreign Department of the National Council of the Young Women's Christian Association of the Dominion of Canada.

Sec. 6. The following Societies, because of their close relation to foreign missionary work as interdenominational cooperating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

- (a) The Missionary Education Movement.
- (b) The Student Volunteer Movement.
- (c) The Laymen's Missionary Movement.
- (d) The American Tract Society.
- (e) The World's Sunday School Association.

Sec. 7. Boards of Management organized in North America in charge of Christian institutions of higher learning in the mission field, whose interests are not otherwise represented, may be admitted to membership in the conference by a two-thirds vote, provided that notification be given by the Committee of Reference and Counsel to the constituent Boards at least three months before any annual meeting. Such Boards of Management shall be entitled to one delegate each.

Sec. 8. Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates and officers and members of the Executive Committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privilege of participation in the discussions, but without power to vote.

Sec. 9. The secretary of the Conference shall furnish suitable credential blanks to the constituent Boards and Societies at least thirty days in advance of the meeting of the Conference.

ARTICLE VI. VOTING

Sec. 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

Sec. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required.

Sec. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies.

Sec. 4. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

ARTICLE VII. OFFICERS

Sec. 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, two or more Secretaries, a Recording Secretary, and a Treasurer. The office of one of the Secretaries and of the Treasurer may be vested in one person.

Sec. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

Sec. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

Sec. 4. The Secretaries shall keep all records and be members *ex officio* of all Committees, but without a vote.

ARTICLE VIII. COMMITTEES

Sec. 1. The Conference shall appoint the following Standing Committees and their membership shall be as stated:

- (a) The Committee of Reference and Counsel, thirty-six members.
- (b) The Committee on Nominations, nine members.

Sec. 2. Standing Committees other than the Committee on Nominations shall be so appointed that the terms of office of one-third of the members of each Committee shall expire each year. No member of the Conference shall be eligible for continuous service upon any one of the Standing Committees for more than two full terms, except by the unanimous recommendation of the Nominating Committee, unanimously indorsed by the Conference. All Standing Committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be appointed by the Chairman of the Conference from members of the Conference in actual attendance; provided, however, that two-thirds of the Committee shall consist of persons who were not members of the Committee the previous year.

Sec. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel.

Sec. 4. Other committees may be appointed from time to time, as the Conference may direct.

ARTICLE IX. DUTIES OF COMMITTEES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable head-

quarters, in arranging for the annual meeting, in coordinating the work of the various Committees, Boards and Commissions of the Conference and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other Committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, cooperating members chosen from the Conference or from the Boards composing the Conference or their constituencies, but such cooperating members shall not thereby become members of the Committee of Reference and Counsel.

Sec. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) *Foreign Affairs*: including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) *Home Base*: including questions relating to the cultivation of the home churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) *Finance*: including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary cooperation with the Treasurer of the Conference in the securing and disbursing of funds.

(d) *Arrangements*: including making the arrangements for the annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(e) *The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings, and in creating a wholesome and intelligent religious life among these communities.

(f) The Committee of Reference and Counsel is further authorized to appoint special committees and commissions to study various matters as may be called for by the Conference or the Committee of Reference and Counsel.

Sec. 3. The Committee on Nominations shall annually present nominees for all the officers of the Conference as specified in Article VII, Sec. 1, and lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

ARTICLE X. COMMITTEE REPORTS

Sec. 1. The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least two weeks before the assembling of the annual Conference.

Sec. 2. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

Sec. 3. Every member shall have equal opportunity to speak upon each separate resolution.

ARTICLE XI. RESOLUTIONS

Sec. 1. All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

Sec. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

ARTICLE XII. EXPENSES

Sec. 1. The expenses of the delegates shall be met by their respective Boards or by the delegates themselves.

Sec. 2. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute a proportionate share of the budget approved by the Annual Conference. The basis upon which the proportionate shares of the budget are to be reckoned shall be determined by the Annual Conference from time to time as may be necessary upon the recommendation of the Committee of Reference and Counsel. Any Board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

ARTICLE XIII. REPORTS OF THE CONFERENCE

The reports of the Committee as amended, the discussion thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

ARTICLE XIV. QUORUM

Twenty-five members shall constitute a quorum.

ARTICLE XV. AMENDMENTS

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

ARTICLE I. NAME

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

ARTICLE II. OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

ARTICLE III. MEMBERSHIP

This Committee shall be composed of thirty-six members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

ARTICLE IV. MEETINGS

Sec. 1. The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Sec. 2. Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

ARTICLE V. DUTIES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures, relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee.

Sec. 2. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

ARTICLE VI. OFFICERS

Sec. 1. The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Recording Secretary, two or more Secretaries, as may be determined by the Committee, a Treasurer and an Assistant Treasurer, of whom the Secretaries, Treasurer and Assistant Treasurer may be chosen from outside the membership of the Committee; and when so chosen the Secretaries and the Treasurer shall become by virtue of their election associate and advisory members of the Committee without vote. All these Officers shall hold office for one year or until their successors have been elected and have qualified.

Sec. 2. The Secretaries of the Foreign Missions Conference of North America, not including the Recording Secretary, if not elected members of the Committee of Reference and Counsel by the Conference, shall be ex-officio associate and advisory members of the Committee without vote.

Sec. 3. The Chairman of the Committee of Reference and Counsel shall be elected annually by the Committee at a meeting called immediately after the election of the new members by the Foreign Missions Conference of North America. The retiring Chairman, if still a member of the Committee, is eligible for re-election.

The Chairman, thus elected, shall then appoint a Committee on Nomina-

tions, which shall present nominees for the offices of Vice-Chairman, Recording Secretary, two or more Secretaries, as the Committee may determine, and present a list of nominees of the Standing Sub-Committees of the Committee of Reference and Counsel. All officers and members of sub-Committees are eligible for re-election.

Sec. 4. All these nominations and elections shall be made annually

Sec. 5. The Committee on Nominations shall make its report at the first regular meeting of the Committee of Reference and Counsel following upon the annual meeting of the Foreign Missions Conference of North America.

ARTICLE VII. DUTIES OF OFFICERS

Sec. 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

Sec. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

Sec. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

Sec. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

ARTICLE VIII. SUB-COMMITTEES

Sec. 1. *Standing.*—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

- (1) Executive Committee.
- (2) On Missions and Governments.
- (3) On Finance and Headquarters.
- (4) On the Cultivation of the Home Church.
- (5) On Christian Literature on the Mission Field.
- (6) On Medical Missions.
- (7) On Arrangements.
- (8) On Missionary Research Library.
- (9) On Religious Needs of Anglo-American Communities.
- (10) On the Preparation of Missionaries.
- (11) On Africa.
- (12) On Religious Education in Mission Lands.
- (13) On Foreign Students in North America.

Sec. 2. *Special.*—The Committee may appoint from time to time as occasions arise Special Sub-Committees with functions defined by the Committee.

Sec. 3. *Membership.*—The Chairmen of all Standing and Special Sub-Committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

ARTICLE IX. EXPENSES

The expenses of all members of the Committee and of all regular members of the Standing and Special Sub-Committees attending regular meetings of the Committee and its Sub-Committees may be paid out of the Treasury of the Committee.

ARTICLE X. QUORUM

Nine of the members of the Committee shall constitute a quorum.

ARTICLE XI. AMENDMENTS

Sec. 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Sec. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

THE ACT OF INCORPORATION

AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.
Chap. 699

Became a law June 1, 1917, with the approval of the Governor.
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SECTION 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SECTION 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference of North America.

SECTION 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SECTION 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SECTION 6. The principal office of the corporation hereby created shall

at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

SECTION 7. This act shall take effect immediately.

OFFICE OF THE SECRETARY OF STATE, }
STATE OF NEW YORK, } ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,
Secretary of State.

CONSTITUTION OF THE COMMITTEE ON MISSIONARY PREPARATION

I. MEMBERSHIP

The Committee on Missionary Preparation shall consist of at least fifteen members, to be representative of Foreign Mission Boards and of institutions in which missionaries are trained, to be appointed by the Committee of Reference and Counsel.

II. AIM

The Committee on Missionary Preparation shall have as its aim to secure the most adequate kind and quality of preparation for those who are training for foreign missionary service.

III. METHODS

1. The Committee shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to the World Missionary Conference, 1910.

2. The Committee shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers and lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

REVISED CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to coöperate.

II. MEMBERSHIP AND MEETINGS

The Council is composed of the following national missionary organizations¹ and Christian councils:

National Missionary Council of Australia.
Société Belge de Missions Protestantes au Congo.
National Christian Council of China.
Conseil Protestant du Congo.
Dansk Missionsraad.
Deutscher Evangelischer Missionsbund.
Société des Missions Evangéliques de Paris.
Conference of Missionary Societies in Great Britain and Ireland.
National Christian Council of India, Burma, and Ceylon.
National Christian Council of Japan.
Korean National Christian Council.
Committee on Coöperation in Latin America.
Commissie van Advies (The Netherlands).
Netherlands India.
National Missionary Council of New Zealand.
Norsk Missionsraad.
Foreign Missions Conference of North America (United States and Canada).
Evangelical Union of the Philippine Islands.
Missionary Societies of South Africa.
Suomen Lähetysneuvosto.
Svenska Missionsradet.
Association of Missionary Societies in Switzerland.
Council for Western Asia and Northern Africa.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds: namely, (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general Council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

¹The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the younger or by the older churches.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any Council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting may be invited to attend that meeting of the Council.

III. FUNCTIONS

The functions of the Council shall be the following:

- * 1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.
2. To help to coördinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.
5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

IV. THE COMMITTEE OF THE COUNCIL

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

National Missionary Council of Australia.....	1
Société Belge de Missions Protestantes au Congo.....	1
National Christian Council of China.....	2
Conseil Protestant du Congo.....	1
Deutscher Evangelischer Missionsbund.....	1
Société des Missions Evangéliques de Paris.....	1
Conference of Missionary Societies in Great Britain and Ireland.....	5
National Christian Council of India, Burma, and Ceylon.....	2
National Christian Council of Japan.....	2
Korean National Christian Council.....	1
Committee on Coöperation in Latin America.....	3
Commissie van Advies (The Netherlands).....	1
Netherlands India	1
National Missionary Council of New Zealand.....	1
Foreign Missions Conference of North America (United States and Canada).....	7
Missionary Conference of Northern Europe (Denmark, Finland, Norway and Sweden)	2
Evangelical Union of the Philippine Islands.....	1
Missionary Societies of South Africa.....	1
Association of Missionary Societies in Switzerland.....	1
Council for Western Asia and Northern Africa.....	2

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For each meeting the Committee may elect other members, not exceeding

three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex officio*, of the Committee and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

V. OFFICERS

The officers of the Council shall be a Chairman, three Vice-Chairmen, of whom one shall be a woman, a Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties, and their remuneration shall be determined by the Committee. They shall be members, *ex officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

VI. EXPENSES

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

VII. PROCEDURE

It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group, though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

VIII. AMENDMENTS

This constitution may be amended at any future meeting of the Committee of the Council subject to the approval of the constituent organizations.

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